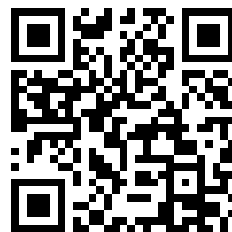
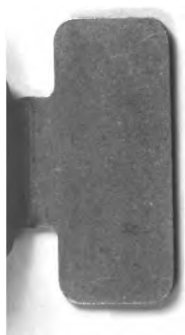

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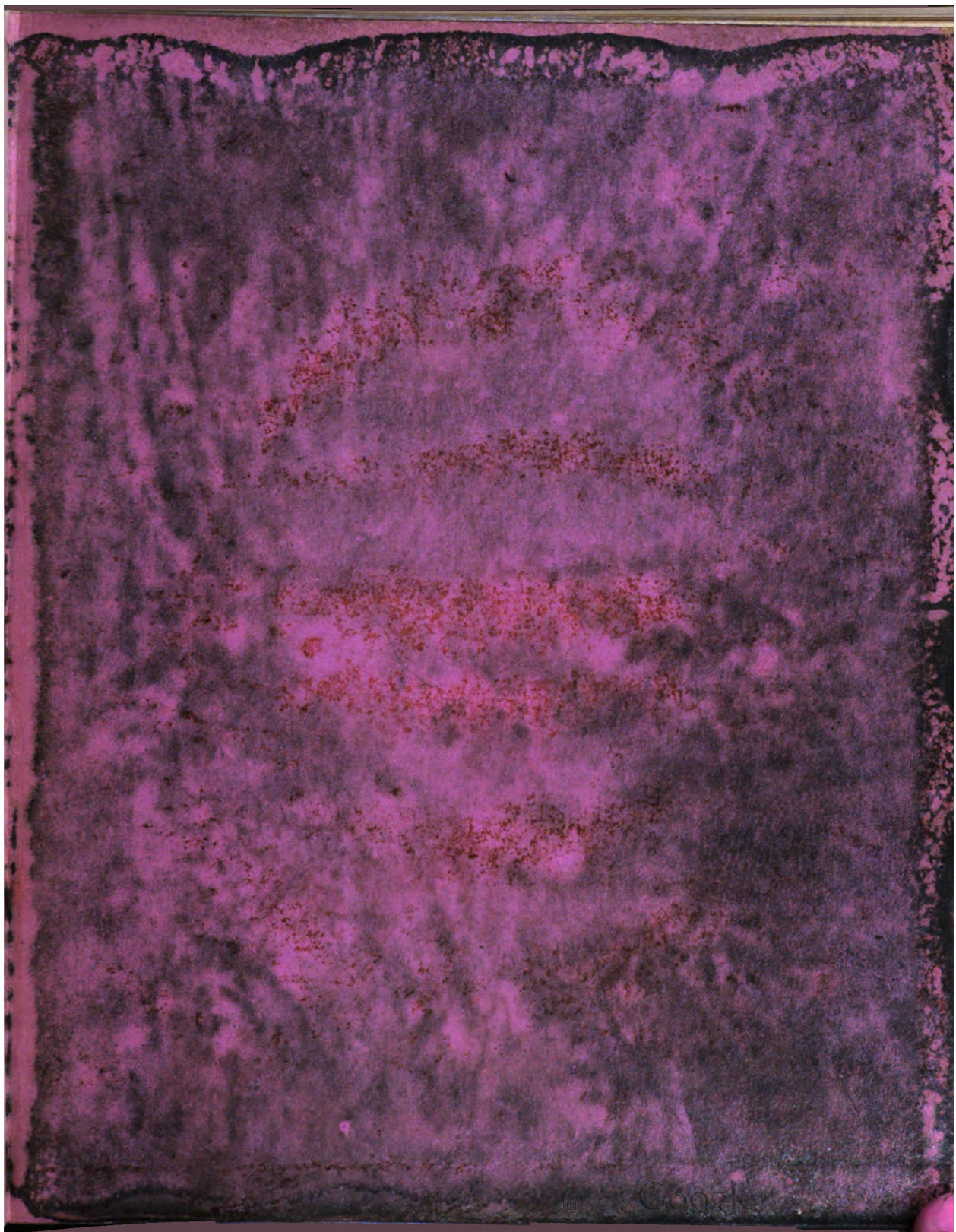
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For the Royal Society
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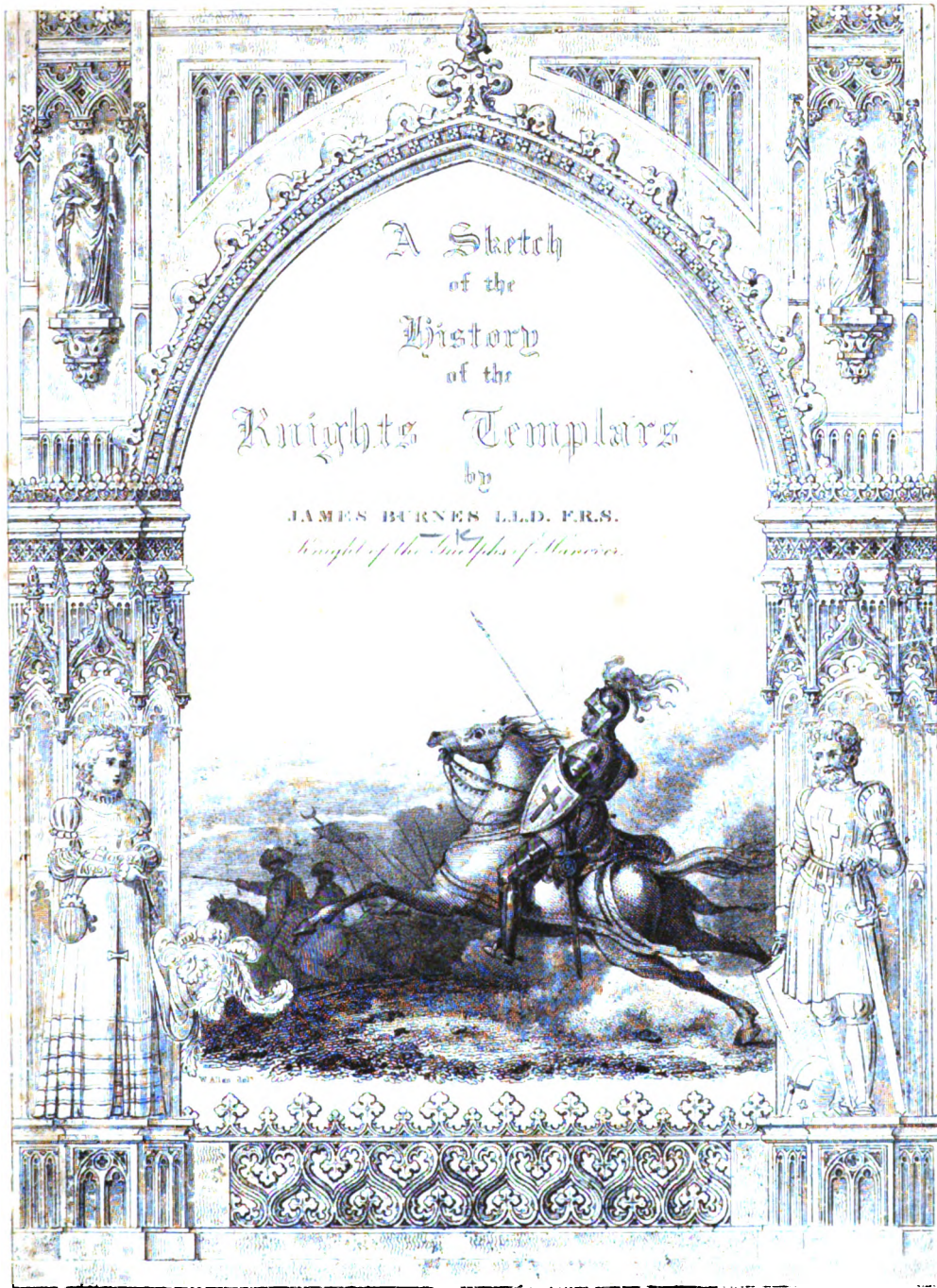
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A
SKETCH
OF THE
HISTORY
OF THE
KNIGHTS TEMPLARS.

“ Voués à l'honneur, à notre souverain, à la bienfaisance, nous n'écoutons jamais que la voix du prince, de la nature et de la plus ardente charité. Dieu, amour, concorde, paix à tous, fidélité, dévouement sans bornes, attachement inviolable à chacun de nos Frères, secours à tous les malheureux, tels sont les peniers d'un initié, d'un Chevalier du Temple.”

Allocution du Grand Maître, Bernard Raymond.





William Blackwood & Sons Edinburgh. MDCCCXXXIII.



Presentation Copy.

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ex dono horti*

TO HIS ROYAL HIGHNESS
PRINCE AUGUSTUS FREDERIC,
DUKE OF SUSSEX, K. G. &c.
P. R. S.

Grand Prior of England,

THE FOLLOWING PAGES ARE DEDICATED,

WITH EVERY SENTIMENT OF RESPECT,

BY HIS FAITHFUL AND OBEDIENT

SERVANT AND BROTHER,

JAMES BURNES.

“ And on his brest a bloodie crosse he bore,
The deare remembrance of his dying Lord,
For whose sweete sake that glorious badg he wore,
And dead, as liuing, eber him ador'd ;
Upon his shield the like was also scor'd,
For soberaine hope, which in his helpe he had.
Right, faithfull, true he was in deed and word ;
But of his cheere did seeme too solemne sad ;
Yet nothing did he dread, but eber was ydrad.”

The Faery Queen.

INTRODUCTION.

HAVING learned from some of those kind and esteemed Friends who lately presented to me a magnificent piece of Plate, in the name of the Free-Masons of Scotland, on the occasion of my approaching departure for India, that I could not more suitably evince my sense of gratitude, than by leaving amongst them, as a token of remembrance, some Memoir of the Order of the Temple, with which they seem to consider me in some measure identified, I have, in compliance with their wish, devoted the very few hours of leisure I have had during the last month, to the preparation of the following Sketch.—I feel confident, that from an individual almost constantly engaged in arrangements for quitting his Native Country, and labouring under the most painful feelings, at the prospect of parting from his family, and those with whom he has lived in cordial terms of friendship during the last three years, nothing very finished or original will be expected; and I offer no apology, therefore, when I state, that a considerable portion of the following pages consists merely of an abridgement or reprint of an admirable, but not sufficiently known article* on the History of the Templars, down to the period of the persecution, in the *Foreign Quarterly Review* for 1828, followed by some extracts from Lawrie's *Free-Masonry*, and Mill's *History of Chivalry*.

The account of the present state of the Order has been taken from the official "*Manuel des Chevaliers de l'Ordre*

* Written, I believe, by Mr. Keightly.

du Temple," published both at Paris and Liverpool, and to be obtained through any bookseller in Edinburgh ; as well as from information gathered either in foreign books, such as the "Acta Latomorum," in which all the Statutes, &c. were given to the Public in 1815, or from conversations with which I have been honoured by His Royal Highness the DUKE OF SUSSEX, the CHEVALIER FABRE PALAPRAT, Admiral SIR SIDNEY SMITH, GENERAL WRIGHT, and other distinguished Templars, at home and abroad. For much of the information recorded in the Chapter on the Scottish Templars, I am under great obligations to ADAM PATERSON, and WILLIAM PRINGLE, Esquires, both of whom furnished me with valuable Manuscripts. The latter of these gentlemen is the author of the interesting "Notitiæ Templariæ," in that valuable periodical, the Free-Masons' Review, nor was it until I had failed to induce him to give to the World, in a continuous form, the result of his own deep antiquarian research on the subject of the Templars, that I myself ventured to enter upon the present Work.

In conclusion, I have to express my warmest acknowledgments to my friend, W. A. LAWRIE, Esquire, Secretary to the Grand Lodge of Scotland, to whose taste this little Volume owes its decorations, and to whom personally I am indebted for many favours, which he would not wish me to particularise.

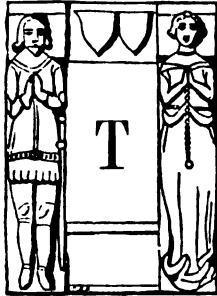
J. B.

UNITED SERVICE CLUB,
Edinburgh, 28th May 1837.

THE
KNIGHTS TEMPLARS.

CHAP. I.

The Hospitallers.



THE natural desire to visit places which have been the scene of memorable actions, or the abode of distinguished personages, had from a very early period drawn pious pilgrims from the east and the west to view those spots which had been hallowed by the presence of the SON OF GOD. The toils and the dangers of the journey were unheeded, when set in comparison with the bliss of pouring forth

prayer on Calvary, and bathing in the waves of Jordan, whose waters had consecrated the Saviour to his holy office. And, accordingly, we find that, so early as the ninth century, there was in the valley of Jehoshaphat, near the church of the Holy Virgin, an hospital composed of twelve dwellings, for pilgrims

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from the west, which possessed corn lands, vineyards, and gardens, and an excellent library, established by the bounty of Charlemagne.

In the eleventh century, when the apprehension of the approaching end of the world, and appearance of Christ to judge mankind, had once more fanned the flame of pious pilgrimage which had been previously dying away, and men were hastening to the land where they expected to meet their Lord and Judge, there was built within the walls of Jerusalem an hospital for the reception of Catholic pilgrims. This hospital stood within a very short distance of the church of the Holy Sepulchre, and, by the favour of the Egyptian khalif, a church, dedicated to the Virgin, and afterwards called St. Maria de Latina, was erected close by it; there an abbot and several monks, who followed the rule of St. Benedict, received and entertained the pilgrims who arrived each year from the west, and furnished such of them as were poor or had been plundered by the roving Bedoweens, with the means of paying the tax exacted by the unbelievers. Decorum not permitting the reception of female pilgrims, the brethren established without their walls a convent, dedicated to Mary Magdalene, where a pious sisterhood entertained the pilgrims of their own sex. The number of the pilgrims still continuing to increase, the abbot and his monks erected a new *hospitium* near their church, which they placed under the patronage of St. John, the patriarch of Alexandria, named Eleëmon, or the Compassionate. This last hospital had no independent revenues, but derived its income from the bounty of the abbot of the monastery of the Holy Virgin, and the alms of the pious.

When, in 1099, Jerusalem was invested by the Crusaders, the Hospital of St. John was presided over by Gerhard, a native of Provence, a man of exemplary piety, and of a spirit of mild and universal benevolence, rarely to be found in that age; for while the city was pressed by the arms of the faithful, who sought for future glory by the extermination of those whom they deemed the enemies of God on earth, not merely the orthodox Catholic, but the schismatic Greek, and even the unbelieving Moslem, shared without distinction the alms of the good director of the hospital of St. John. When the city was taken, the sick and wounded of the Crusaders received all due care and attention from Gerhard and his monks. The general favour they enjoyed with Godfrey de Bouillon and the other pilgrims now emboldened them to separate themselves from the monastery of St. Mary de Latina; and to pursue their labour of love alone and independent, they drew up a rule for themselves, to which they bound themselves to obedience in the presence of the patriarch, and assumed as their distinguishing dress, a black mantle, with a white cross of eight points on the left breast. They still remained obedient to the abbot of St. Maria de Latina, and according to the law of the church, they paid tythes to the patriarch.

This continued while the brotherhood was poor; but riches soon began to flow in upon them. Godfrey, whose very name suggests the ideas of virtue and piety, pure, if not always well directed, struck with their simple and unassuming charity, bestowed on them his domain of Monboire, in Brabant, with all its appurtenances. His brother and successor, Baldwin, gave them a portion of the booty gained from the infidels; several

pious princes and nobles followed these examples, and the Hospital of St. John soon saw itself in possession of extensive estates both in Europe and Asia, which were managed by members of the society named Preceptors. Pope Pascall II. in 1113, relieved the Hospitallers from the burden of paying tythes to the patriarch of Jerusalem—confirmed by his bull all donations made and to be made to them—and gave them authority to appoint a successor on the death of Gerhard, without the interference of any other secular or spiritual authority. The society now counted among its members many gallant knights who had come to the Holy Land to fight in the cause of their Saviour ; and there, actuated by a spirit more accordant to his, had flung aside their swords, and devoted themselves to the attendance on the sick and poor among the brethren of St. John. One of the most distinguished of these was Raymond Dupuy, a knight of Dauphiné, who, on the death of the worthy Gerhard, was chosen to succeed him in his office.

It was Raymond who organized the order of the Hospitallers, and established the discipline of the order. His regulations afford a specimen of the manners and modes of thinking of his time ; and some of them require to be noticed here, on account of their similarity with those of the Templars shortly to be mentioned. The usual monkish duties of chastity and obedience were strictly enjoined ; the brethren, both lay and spiritual, were directed to wear at least a linen or woollen shirt, but no expensive dress of any kind, above all, no furs ; when they went to collect alms, they were, for fear of temptation, never to go alone, but always in parties of two or three ; they were not, however, to select their companions, but to

take such as the director should appoint them ; wherever there was a house belonging to their order, they were to turn in thither and nowhere else, and to take whatever was given them, and ask for nothing more ; they were also to carry their lights with them, and wherever they passed the night, to set these burning before them, lest the enemy should bring on them some deadly danger. When the brethren were in the church, or in a private house, in the company of women, they were to take good heed to themselves and avoid temptation ; for the same reason, they were never to suffer women to wash their head or feet, or to make their bed. If a brother had fallen into carnal sin, and his offence was secret, a silent penance was deemed sufficient ; but if it had been public, and he was fully convicted of it, he was on Sunday, after mass, when the people were gone out of church, to be stript of his clothes, and there, by the director himself, or such of the brethren as he appointed, severely beaten with thongs or rods, and then expelled the order. Any brother possessed of money or valuables, who concealed them from the master, was severely punished, the money which he had secreted was hung about the offender's neck, and he was scourged by one of the brethren, in the presence of all those belonging to the house ; he had then to do penance for forty days, during which time, on Wednesdays and Fridays, he had nothing but bread and water to support him. These regulations were made by Raymond, in the year 1118 ; a circumstance to be attended to, as some similar rules have been since made a ground of accusation against the Templars.

It is uncertain whether Raymond had any ulterior design of

making the order of the Hospitallers a military one, but if such was his intention, he was anticipated. The kingdom of Jerusalem, over which Baldwin II. now ruled, had been in a very extraordinary state from the date of its conquest. It lay between two enemies, the Egyptians on the south, and the Turks on the north; and these Moslems, though of opposite and hostile sects, agreed in hatred of the Christians, and a desire to take Jerusalem—which was to them also the Holy City—out of the hands of the western infidels; the independent Arabs of the desert were also inimical to the Christians, and as fond of plunder as they have been at all periods of their history. Hence the Holy Land was continually infested by predatory bands, who robbed and plundered all who fell in their way; the pious pilgrim who disembarked at Joppa or Acre, was fortunate if he reached the ultimate object of his journey in safety, and when he had visited all the consecrated places within the sacred walls, new perils awaited him on his way to bathe in the purifying waters of the Jordan, or to pluck in the gardens of Jericho the palm branch which he was to suspend in the church on his return.



CHAP. II.

The Templars.

IN the year 1119, the twentieth of the Christian dominion in Syria, nine pious and valiant knights, the greater part of whom had been the companions of Godfrey de Bouillon, formed themselves into an association, the object of which was to protect and defend Pilgrims on their visits to the holy places. These knights, of whom the two chief were Hugo de Payens and Godfrey de St. Omer,* vowed, in honour of the *sweet Mother of God*, to unite monkhood and knighthood; their pious design met with the warm approbation of the King and the Patriarch, and in the hands of the latter they made the three ordinary vows of poverty, chastity, and obedience; and a fourth, of combating without ceasing against the heathen, in defence of Pilgrims and of the Holy Land; and bound themselves to live according to the rule of the canons of St. Augustine, at Jerusalem. The king assigned them for their abode a part of his palace, which stood close by where had stood the Temple of the Lord. He and his barons contributed to their support, and the abbot and canons of the Temple assigned them for the

* The other first associates of the order were the knights Roral, Gundemar, Godfrey Bisol, Payens de Montidier, Archibald de St. Aman, Andrew de Montbar, and the Count of Provence,—according to the historian Wilcke.

keeping of their arms and magazines the street between it and the royal palace, and hence they took the name of the soldiery of the Temple, or Templars. When Fulk, Count of Anjou, in the year following the formation of the society, made a pilgrimage to the Holy Land, the order was even then in such repute that he joined it as a married brother, and on his return home remitted them annually thirty pounds of silver to aid them in their pious labours, and his example was followed by several other Christian princes.

For the first nine years after their institution, the Templars lived in poverty and humility, and no new members joined their society, which was eclipsed by that of St. John. Their clothing consisted of such garments as were bestowed on them by the charity of the faithful, and so rigorously were the gifts of pious princes applied by them to their destination—the benefit of pilgrims and of the Holy Land in general—that in consequence of their poverty, Hugo de Payens and Godfrey de St. Omer had but one war-horse between them. When the order had arrived at wealth and splendour, its seal, representing two knights mounted on one charger, commemorated this original poverty of its pious founders.

During the reign of Baldwin II. the kingdom was hard pressed by the Turks of Damascus, Mossul, and the neighbouring states, and the king had been a captive in their hands. On his liberation he sought every means of strengthening his kingdom, and as the Templars had displayed such eminent valour and devotion wherever they had been engaged, he resolved to gain them all the influence and consideration in his power. Accordingly he dispatched two of their members as his envoys to the Holy See, to lay before the Pope the state of the Holy

Land, and also furnished them with a strong letter of recommendation to the celebrated Bernard of Clairvaux, the nephew of one of the envoys. Bernard approved highly of the object and institution of the order. Hugo de Payens and five other brethren soon arrived in the west, and appeared before the fathers, who were assembled in council at Troyes, to whom Hugo detailed the maxims and the deeds of the Templars. The fathers expressed their approbation of all he said, the order was pronounced good and useful, and some additions, taken from that of the Benedictines, were made to their rule. By the direction of Pope Honorius, the council appointed them a white mantle as their peculiar dress, to which Pope Eugenius some years afterwards added a red cross on the breast—the symbol of martyrdom. Their banner was of the black and white stripe, called, in old French, *Bauseant* (which word became their war-cry,) and bore the pious inscription, *Non nobis, Domine, non nobis, sed nomini tuo da gloriam.* St. Bernard, if he did not himself draw up the rule of the order, had at least a considerable participation in it; throughout his life he cherished the Templars; he rarely wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favour and protection of the great.

Owing to the influence of Bernard, and the sincere piety and noble qualities of its founders, the order rapidly increased in wealth and consequence. Many knights assumed its habit, and with Hugo de Payens travelled through France and England, to excite the Christians to the sacred war. With Henry I. of England they met the highest consideration. Fulk, of Anjou, re-united himself to Hugo de Payens, and on the invitation of

King Baldwin, prepared, though advanced in years, to set out for Palestine, to espouse the daughter of the king, and succeed him on his throne. Gifts in abundance flowed in on the order, large possessions were bestowed on it in all countries of the west, and Hugo de Payens, now its grand master, returned to the Holy Land in the year 1129, at the head of three hundred Knights Templars of the noblest families in Europe, ready to take the field against the Infidels.

The Templars soon became, in fact, the most distinguished of the Christian warriors. By a rule of their order, no brother could be redeemed for a higher ransom than a girdle or a knife, or some such trifle; captivity was therefore equivalent to death, and they always fought with Spartan desperation. The Bauseant was always in the thick of the battle; the revenue they enjoyed enabled them to draw to their standard valiant secular knights and stout and hardy footmen. The chivalry of St. John vied with them, it is true, in prowess and valeur, but they do not occupy the same space in the History of the Crusades. The Templars having been from the outset solely devoted to arms,—the warm interest which St. Bernard, whose influence was so great, took in their welfare,—and the circumstance that the fourth King of Jerusalem was a member of their body,—all combined to throw a splendour about them which the Knights of St. John could not claim, but which also gave occasion to their more speedy corruption, and augmented the number of their enemies. Most writers, however, of the twelfth century speak respectfully of the Knights of the Temple, and those unsparing satyrists, the Troubadours, never mention them but with honour. The history of the order, as

far as we can recollect, records only one instance of a Templar abjuring his faith, and that was an English knight, Robert of Saint Albans, who deserted to Saladin, who gave him his sister in marriage on his becoming a Moslem; and in 1185, the ex-red-cross knight led a Saracen army to the neighbourhood of Jerusalem, wasting and destroying the country with fire and sword.*

By the bull, *Omne datum optimum*, granted by Pope Alexander III. in 1162, the Order of the Templars acquired great importance, and from this time forth, it may be regarded as totally independent, acknowledging no authority but that—before which the haughtiest monarchs bowed—of the supreme pontiff, who protected and favoured them as his champions against all who might dispute his will. It is therefore of importance to look at its constitution, and what were its revenues and possessions.

The Order of the Templars consisted of three distinct *classes*, not *degrees*—knights, chaplains, and service-brethren, to which may be added those who were attached to the order under the name of *affiliated*, *donates* and *oblates*. The strength and flower of the Order were the knights; all its

* An apostate from the order appears to have preceded this Englishman, in the person of a certain Armenian Prince named Meller or Milon, who, though a Christian and a Templar, entered into league with the Infidels, about the year 1160, and ravaged with fire and sword the whole principality of Antioch in concert with his Mahommedan allies. He was prompted to quit the order to enforce a claim he had to the sovereignty of his native country, and revenged himself thus against the Latins, because they had favoured a rival claimant to his territories.

(Vide the Achievements of the Knights of Malta, vol. 1, p. 90.)

dignities and superior offices belonged to them. The candidate for admission among the Knights of the Temple was required to produce proof of his being the lawful issue of a knight, or of one qualified to receive that distinction; and he must himself have already received the honour-conferring blow from a secular knight, for the order was spiritual, and as members could not deign to accept honour from a layman. The only exception was in the case of a bishop, who might draw his sword among the brethren of the Temple, without having been a secular knight. The aspirant must moreover be free from debt, and, on admission, pay a considerable sum into the hands of the society.* The most unlimited obedience to the commands of his superiors in the house and in the field of battle; the total abnegation of all interests but those of the society, (for the Templar could hold no property, could receive no private letter); the most unflinching valour, (for so long as a Christian banner waved in the field, the Templar, however severely wounded, must not abandon it),—were the duties of the Knights of the Temple. If he fled, disgrace and punishment awaited him; if he surrendered, he had to end his life amid the torments inflicted by the enraged Moslems, or to languish in perpetual captivity, for the order never redeemed its members. Hence, then, the Templar was valiant as

* No specific sum appears to have been exacted from entrants, but each was expected to pay according to his means. Thus it is recorded of the Prince Guy Dauphin, that he gave to the Order 1500 pieces (Livres Tournois) for his own entry-money, and a contribution of 200 a-year in name of his parents.

(Vide Freemasons' Quarterly Review for 1835.)

the fabled heroes of romance ; hence prodigies of prowess, such as almost surpass belief, so frequently illustrate the name of the soldiers of the Temple. Every motive that could stimulate to deeds of renown combined to actuate the soldier-monk. A knight, he obeyed the call of honour and emulation ; a monk, (but the Templar was not, as some erroneously fancy, a priest), he was, according to the ideas of the times, engaged in the service most acceptable to God.

The mode of reception into the order corresponded with the dignity and importance of the character of a Knight Templar. Though a noviciate was enjoined by the original canons, in practice it was dispensed with ; the candidate was, after all due inquiry had been made, received in a chapter assembled in the chapel of the order. All strangers, even the relatives of the aspirant, were excluded. The preceptor (usually one of the priors) opened the business with an address to those present, calling on them to declare if they knew of any just cause and impediment to the aspirant, whom the majority had agreed to receive, becoming a member of their body. If all were silent, the candidate was led into an adjacent chamber, whither two or three of the knights came to him, and setting before him the rigour and strictness of the order, inquired if he still persisted in his desire to enter it. If he did persist, they inquired if he was married or betrothed ; had made a vow in any other order ; if he owed more than he could pay ; if he was of sound body, without any secret infirmity, and free ? If his answers proved satisfactory, they left him and returned to the chapter, and the preceptor again asked if any one had anything to say against his being received. If all were silent, he asked if

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they were willing to admit him. On their assenting, the candidate was led in by the knights who had questioned him, and who now instructed him in the mode of asking admission. He advanced, kneeling, with folded hands, before the preceptor, and said, "Sir, I am come before God, and before you and the brethren; and I pray and beseech you, for the sake of God and our sweet lady, to receive me into your society and the good works of the order, as one who, all his life long, will be the servant and slave of the order." The preceptor then questioned him, if he had well considered all the toils and difficulties which awaited him in the order, adjured him on the Holy Evangelists to speak the truth, then put to him the questions already asked by the knights, farther inquiring if he was a knight, the son of a knight and a gentlewoman, and if he was a priest. He then asked if he would promise to God and Mary, our dear lady, obedience, as long as he lived, to the master of the Temple, and the prior who should be set over him; chastity of his body;* compliance with the laudable manners and customs of the order then in force, and such as the master and knights might hereafter add; fight for and defend, with all his might, the holy land of Jerusalem; never quit the order but with consent of the master and the chapter;

* The Rule of St. Bernard prohibited the Templars from even looking at a woman. The translation of the statute, chap. lxxli, is as follows:—

"We hold it to be dangerous to all religion to look too much on the countenance of women, and, therefore, let no Brother presume to kiss either widow or virgin, or mother or sister, or aunt, or any other woman. Let the militia of Christ, therefore, shun feminine kisses, by which men are often exposed to danger. that with a pure conscience and secure life, they may walk continually in the sight of God.

never see a Christian unjustly deprived of his inheritance, or be aiding in such deed. The preceptor then said—"In the name, then, of God and of Mary, our dear lady, and in the name of St. Peter of Rome, and of our father the Pope, and in the name of all the brethren of the Temple, we receive you to all the good works of the order, which have been performed from the beginning, and will be performed to the end, you, your father, your mother, and all those of your family whom you let participate therein. So you, in like manner, receive us to all the good works which you have performed and will perform. We assure you of bread and water, the poor clothing of the order, and labour and toil enow." The preceptor then took the white mantle, with its ruddy cross, placed it about his neck, and bound it fast. The chaplain repeated the one hundred and thirty-second psalm, *Ecce quam bonum*, and the prayer of the Holy Spirit, *Deus qui corda fidelium*, each brother said a *Pater*, the preceptor kissed the new brother, the chaplain did the same. The Templar then placed himself at the feet of the preceptor, and was by him exhorted to peace and charity with his brother Christians; to chastity, obedience, humility, and piety; and thus the ceremony ended.

At the head of the order stood the Grand Master, who, like the General of the Jesuits in modern times, was independent of all authority but that of the sovereign pontiff. The residence of the Grand-master was the city of Jerusalem; when that city was lost, he fixed his seat at Antioch, next at Acre, then at the Castle of the Pilgrims between Caiphas and Cesarea, and finally in Cyprus, for his duty required him to be always in the Holy Land. The Grand-master never re-

sided in Europe until the time of Jacques de Molay. The power of the Grand-master was considerable, though he was very much controuled by the chapter, without whose consent he could not dispose of any of the higher offices, or undertake any thing of importance. He could not, for instance, take money out of the treasury, without the consent of the prior of Jerusalem; he could neither make war or truce, or alter laws, but with the approbation of the chapter. But the Grand-master had the right of bestowing the small commands, the governments of houses of the order, and of selecting the brethren who should form the chapter, which power was again controuled by there being always assigned him two brethren as assistants, who, with the Seneschal, were to form a part of every chapter. The order was aristocratic rather than monarchic; the Grand-master was like a Doge of Venice, and his real power chiefly depended on his personal qualities; he had, however, many distinctions; the greater part of the executive power was in his hands—in war he was the commander-in-chief; he had, as vicar-general of the Pope, episcopal jurisdiction over the clergy of the order; he ranked with princes, and his establishment corresponded thereto; he had for his service four horses, a chaplain, two secretaries, a squire of noble birth, a farrier, a Turcopole and cook, with footmen, and a Turcoman for a guide, who was usually fastened by a cord to prevent his escape. When the Grand-master died, his funeral was celebrated with great solemnity by torch-light, all the knights attending.*

* For an imaginary but impressive picture of the funeral obsequies of a Knight Templar of rank, see *Blackwood's Magazine* for 1838, p. 877.

Each province of the order had a Grand-Prior, who represented in it the Grand-master; each house had its prior at its head, who commanded its knights in war, and presided over its chapters in peace. In England, the Grand-Prior sat in Parliament as a Peer of the Realm. To complete this sketch of the order, we may remark, that except Scandinavia, (for they had some possessions in Hungary,) there was not a country in Europe in which the lavish piety of princes and nobles had not bestowed on the Templars a considerable portion of the wealth of the state; for in every province the order had its churches and chapels—the number of which was in the year 1240 as great as 1050—villages, farm-houses, mills, cornlands, pastures, woods, rights of venison and fisheries. The revenues of the Templars in England in 1185, as given by Dugdale, will afford some idea of their wealth. The entire annual income of the order has been estimated at not less than six millions sterling.

It cannot be denied, that this enormous wealth, together with the luxury and other evils which it engendered, provoked the hatred of the secular clergy and laity, and paved the way to the spoliation of the order. In 1252 the pious pope-ridden Henry III. of England said, that the prelates and clergy in general, but especially the Templars and Hospitallers, had so many liberties and privileges, that their excessive wealth made them mad with pride; he added, that what had been bestowed imprudently, ought to be prudently resumed, and declared his intention of revoking the inconsiderate grants of himself and his predecessors. The grand-prior of the Templars replied, “What sayest thou, my lord the king? Far be

it that so discourteous and absurd a word should be uttered by thy mouth. So long as thou observest justice thou mayest be a king, and as soon as thou infringing it, thou wilt cease to be a king." A bold expression certainly, but the prior knew his man well, and he would hardly have spoken so to the son of Henry. The anecdote of Richard I. bestowing his daughter Pride in marriage on the Templars is well known; and numerous traits of their haughtiness, avarice, luxury, and other of the current vices, may be found in the writers of the thirteenth century; but till the final attack was made, no worse charge was brought against them, unless such is implied in a bull of Pope Clement IV. in 1265, which is, however, easily capable of a milder interpretation. Mr. Raynouard asserts, too, that the proverbial expression *bibere Templariter* is used by no writer of the thirteenth century. In this he is preceded by Baluze and Roquefort, who maintain, that, like *bibere Papaliter*, it only signified to live in abundance and comfort.



The Persecution of the Templars.



WHEN Acre fell in 1292, the Templars, having lost all their possessions and a great number of their members in the Holy Land, retired with the other Christians to Cyprus. Having probably seen the folly of all hope of recovering the Holy Land, they grew indifferent about it; few members joined them from Europe, and it is more than probable that they meditated a removal of the chief seat of the order to France. The Hospitallers, on the other hand, with more prudence, as events showed, resolved to continue the war against the infidels, and they attacked and conquered Rhodes; while the Teutonic knights transferred the sphere of their pious warfare to Prussia against its heathen inhabitants. Thus, while the Templars were falling under the reproach of being luxurious knights, their rivals rose in consideration, and there was an active and inveterate enemy ready to take advantage of their ill-repute.

Philip the Fair, a tyrannical and rapacious prince, was at that time on the throne of France. His darling object was to set the power of the monarchy above that of the church. In his celebrated controversy with Pope Boniface, the Templars had been on the side of the Holy See. Philip,

whose animosity pursued Boniface even beyond the grave, wished to be revenged on all who had taken his side; moreover, the immense wealth of the Templars, which he reckoned on making his own if he could destroy them, strongly attracted the king, who had already tasted of the sweets of the spoliation of the Lombards and the Jews; and he probably, also, feared the obstacle to the perfect establishment of despotism which might be offered by a numerous, noble, and wealthy society, such as the Templars formed. Boniface's successor, Clement V. was the creature of Philip, to whom he owed his dignity, and at his accession had bound himself to the performance of six articles in favour of Philip, one of which was not expressed. It was probably inserted without any definite object, and intended to serve the interest of the French monarch on any occasion which might present itself.

It had been the object of Pope Boniface to form the three military orders into one, and he had summoned them to Rome for that purpose, but his death prevented it. Clement, on this, June 6, 1306, addressed the Grand-masters of the Templars and the Hospitallers, inviting them to come to consult with him about the best mode of supporting the kings of Armenia and Cyprus. He desired them to come as secretly as possible, and with a very small train, as they would find abundance of their knights this side the sea; and he directed them to provide for the defence of Limisso in Cyprus during their short absence. Fortunately perhaps for himself and his order, the master of the Hospitallers was then engaged in the conquest of Rhodes, but Jacques de Molay, the master of the Templars, immediately prepared to obey the mandate of the pope, and he left Cyprus

with a train of 60 knights, and a treasure of 150,000 florins of gold, and a great quantity of silver money, the whole requiring twelve horses to carry it. He proceeded to Paris, where he was received with the greatest honours by the king, and he deposited his treasure in the temple of that city. It is, as we have said, not impossible that it was the intention of Molay to transfer the chief seat of the Order thither, and that he had, therefore, brought with him its treasure and the greater part of the members of the chapter; and indeed it is difficult to say how early the project of attacking the Templars entered into the minds of Philip and his obsequious lawyers, or whether he originally aimed at more than mulcting them under the pretext of reformation: and farther, whether the first informers against them were suborned or not. The records leave a considerable degree of obscurity on the whole matter. All we can learn is, that a man named Squin de Flexian, who had been a prior of the Templars, and had been expelled the order for heresy and various vices, was lying in prison at Paris or Toulouse, it is uncertain which. In the prison with him was a Florentine named Noffo Dei, "a man," says Villani, "full of all iniquity." These two began to plan how they might extricate themselves from the confinement to which they seemed perpetually doomed. The example of the process against the memory of Pope Boniface, shewed them that no lie was too gross or absurd not to obtain ready credence, and they fixed on the Templars as the objects of their charges. Squin told the governor of the prison that he had a communication to make to the king, which would be of more value to him than if he had gained a kingdom, but that he

would only tell it to the king in person. He was brought to Philip, who promised him his life, and he made his confession, on which the king immediately arrested some of the Templars, who are said to have confirmed the truth of Squin's assertions. Shortly afterwards, it is said, similar discoveries were made to the pope by his chamberlain, Cardinal Cantilupo, who had been in connexion with the Templars from his eleventh year.

Squin Flexian declared, 1. That every member on admission into the order swore on all occasions to defend its interests, right or wrong ; 2. That the heads of the order were in secret confederacy with the Saracens, had more of Mohammedan unbelief than of Christian faith, as was proved by the mode of reception into the order, when the novice was made to spit and trample on the crucifix, and blaspheme the faith of Christ ; 3. That the superiors were sacrilegious, cruel, and heretical murderers ; for if any novice, disgusted with its profligacy, wished to quit the order, they secretly murdered him, and buried him by night ; so, also, when women were pregnant by them, they taught them how to produce abortion, or secretly put the infants to death ; 4. The Templars were addicted to the error of the Fraticelli, and, like them, despised the authority of the pope and the church ; 5. That the superiors were addicted to the practice of horrible crimes, and if any one opposed them, they were condemned by the master to perpetual imprisonment ; 6. That their houses were the abode of every vice and iniquity ; 7. That they endeavoured to put the Holy Land in the hands of the Saracens, whom they favoured more than the Christians. Three other articles of less importance completed this first body of charges.

It is remarkable, that we do not find among them those which make such a figure in the subsequent examinations ; namely, the devil appearing among them in the shape of a cat ; their idolatrous worship of an image with one or three heads, or a skull covered with human skin, with carbuncles for eyes, before which they burned the bodies of their dead brethren, and then mingled the ashes with their drink, thereby thinking to gain more courage ; and, finally, their smearing this idol with human fat.*

It was unfortunate for the Templars that their chapters were held in secret,† and by night, for an opportunity was thereby afforded to their enemies of laying whatever secret enormities they pleased to their charge, to refute which, by the production of indifferent witnesses, was consequently out of their power. Philip having now all things prepared, sent, like his descendant Charles IX. previous to the St. Bartholomew massacre, secret orders to all his governors to arm themselves

* A French writer gives the following opinion regarding the origin of some of these charges :—" Les Chevaliers supportaient un grand nombre d'épreuves religieuses et morales avant de parvenir aux divers degrés d'initiation ; ainsi, par exemple, le récipiendaire pouvait recevoir l'initiation, sous peine de mort, de fouler aux pieds le crucifix, ou d'adorer une idole ; mais, s'il cédait à la terreur qu'on cherchait à lui inspirer, il était déclaré indigne d'être admis aux grades élevés de l'Ordre. On conclut, d'après cela, comment des êtres, trop faibles ou trop immoraux pour supporter les épreuves d'initiation, ont pu accuser les Templiers de se livrer à des pratiques infâmes, et d'avoir des croyances superstitieuses."

(Recherches Historiques sur Les Templiers. Paris, 1835.)

† As to the supposed connection between the Templars and the Freemasons, we regret it is a matter totally devoid of all evidence.

(Foreign Quarterly Review, No. 8.)

on the 12th of October, and on the following night, but not sooner, on pain of death, to open the king's letter, and act according to it. On Friday the 13th of October, all the Templars throughout France were simultaneously arrested at break of day. The unhappy knights were thrown into cold cheerless dungeons, (for they were arrested, we should remember, at the commencement of winter), had barely the necessities of life, were deprived of the habit of their order, and of the rites and comforts of the church; were exposed to every species of torture then in use, were shown a real or pretended letter of the Grand-master, in which he confessed several of the charges, and exhorted them to do the same; and finally, were promised life and liberty, if they freely acknowledged the guilt of the order. Can we then be surprised that the spirit of many a knight was broken, that any hope of escape from misery was eagerly caught at, and that falsehoods, the most improbable, were declared to be true? And it is remarkable that the most improbable charges are those which were most frequently acknowledged, so just is the observation, that men will more readily in such circumstances acknowledge what is false than what is true; for the false they know can be afterwards refuted by its own absurdity, whereas truth is permanent.

Of the Templars in England 228 were examined; the Dominican, Carmelite, Minorite, and Augustinian friars brought abundance of hearsay evidence against them, but nothing of any importance was proved; in Castile and Leon it was the same; in Aragon the knights bravely endured the torture, and maintained their innocence; in Germany all the lay witnesses testified in their favour; in Italy their enemies were more suc-

cessful, as the influence of the pope was there considerable, yet in Lombardy the bishops acquitted the knights. Charles of Anjou, the cousin of Philip, and the foe of the Templars, who had sided with Frederic against him, could not fail, it may be supposed, in getting some evidences of their guilt in Sicily, Naples, and Provence. It is not undeserving of attention, that one of these witnesses, who had been received into the order in Catalonia, (where all who were examined had declared the innocence of the order), said he had been received there in the usual impious and indecent manner, and mentioned the appearance and the worship of the cat in the chapter!! Such is the value of rack-extorted testimony! In fine, in every country out of the sphere of the immediate influence of Clement, Philip, and Charles, the general innocence of the order was acknowledged.*

Throughout the entire process against the Templars, from October 1307, to May 1312, the most determined design of the king and his ministers to destroy the order, meets us at every step; Philip would have blood to justify robbery; several Templars had already expired on the rack, perished from the rigour of their imprisonment, or died by their own hands; but on the 12th May 1310, fifty-four Templars who had confessed, but afterwards retracted, were by his order committed to the flames, in Paris, as relapsed heretics. They endured with heroic constancy the most cruel tortures, asserting with their

* "In Portugal alone was a shield thrown over them, and the persecution limited to a mere change of their title from the Soldiers of the Temple to the Soldiers of Christ."

(See Sutherland's Achievements of the Knights of Malta.)

latest breath the innocence of the order, though offered life if they would confess, and implored to do so by their friends and relatives. Similar executions took place in other towns. The pope soon went heart and hand with Philip. In vain did the bishops assembled at Vienne propose to hear those members who came forward as the defenders of the order. A bull of the pope was fulminated against the order,* and transferred its possessions to the knights of St. John, who, however, had to pay such enormous fines to the king and pope before they could enter on them, as almost ruined them; so that if Philip did not succeed to the utmost of his anticipations, he had little reason to complain of his share. The members of the society of the Templars were permitted to enter that of the Hospitalers, a strange indulgence for those that had spitten on the cross and practised horrible vices.

But the atrocious scene was yet to come which was to complete the ruin of the Templars, and satiate the vengeance of their enemies. Their Grand Master Molay, and three other dignitaries of the order, still survived: And, though they had

* The Pope (Clement V.) committed the glaring absurdity of making a provisional decree to be executed in perpetuity. The bull which is issued at the Council of Vienne, without asking the judgment of the assembled bishops and others, declares, that although he cannot of right, consistently with the Inquisition and proceedings, pronounce a definitive sentence, yet by way of apostolical provision and regulation, he perpetually prohibited people from entering into the Order, and calling themselves Templars. The penalty of the greater excommunication was held out as a punishment for offending.—Mills' Chivalry, Vol. I, Chap. 7.

An extract from the bull in the original Latin, will be found in the Appendix, vide No. I.

made the most submissive acknowledgments to their unrelenting persecutors, yet the influence which they had over the minds of the vulgar, and their connection with many of the Princes of Europe, rendered them formidable and dangerous to their oppressors. By the exertion of that influence, they might restore union to their dismembered party, and inspire them with courage to revenge the murder of their companions ; or, by adopting a more cautious method, they might repel, by uncontrovertible proofs, the charges for which they suffered ; and, by interesting all men in their behalf, they might expose Philip to the attacks of his own subjects, and to the hatred and contempt of Europe. Aware of the dangers to which his character and person would be exposed by pardoning the surviving Templars, the French Monarch commanded the Grand Master and his brethren to be led out to a scaffold, erected for the purpose, and there to confess before the public, the enormities of which their order had been guilty, and the justice of the punishment which had been inflicted on their brethren. If they adhered to their former confession, a full pardon was promised to them ; but if they should persist in maintaining their innocence, they were threatened with destruction on a pile of wood, which the executioners had erected in their view, to awe them into compliance. While the multitude were standing around in awful expectation, ready, from the words of the prisoners, to justify or condemn their King, the venerable Molay, with a cheerful and undaunted countenance, advanced, in chains, to the edge of the scaffold ; and, with a firm and impressive tone, thus addressed the spectators.—“ It is but just, that in this terrible day, and in the last moments

of my life, I lay open the iniquity of falsehood, and make truth to triumph. I declare then, in the face of heaven and earth, and I confess, though to my eternal shame and confusion, that I have committed the greatest of crimes ; but it has been only in acknowledging those that have been charged with so much virulence upon an order, which truth obliges me to pronounce innocent. I made the first declaration they required of me, only to suspend the excessive tortures of the rack, and mollify those that made me endure them. I am sensible what torments they prepare for those that have courage to revoke such a confession. But the horrible sight which they present to my eyes, is not capable of making me confirm one lie by another. On a condition so infamous as that, I freely renounce life, which is already but too odious to me. For what would it avail me to prolong a few miserable days, when I must owe them only to the blackest of calumnies*." In consequence of this manly revocation, the Grand Master and his companions were hurried into the flames, where they retained that contempt for death which they had exhibited on former occasions. This mournful scene extorted tears from the lowest of the vulgar. Four valiant knights, whose charity and valour had procured them the gratitude and applause of mankind, suffering, without fear, the most cruel and ignominious death, was, indeed, a spectacle well calculated to excite emotions of pity in the hardest hearts.

* Histoire des Chevaliers Hospitaliers de Saint Jean de Jerusalem, par l'Abbe Vertot, tom. ii. pp. 101, 102.

CHAP. IV.

The Continuation of the Order.

UT the persecution of the Templars in the fourteenth century does not close the history of the Order; for, though the knights were spoliated, the Order was not annihilated. In truth, the cavaliers were not guilty,—the brotherhood was not suppressed,—and, startling as is the assertion, there has been a succession of Knights Templars from the twelfth century down even to these days; the chain of transmission is perfect in all its links. Jacques de Molay, the Grand Master at the time of the persecution, anticipating his own martyrdom, appointed as his successor, in power and dignity, Johannes Marcus Larmenius of Jerusalem, and from that time to the present there has been a regular and uninterrupted line of Grand Masters. The charter* by which the supreme author-

* A copy of this remarkable Charter, the original of which I had an opportunity of examining, through the kindness of the Grand Master and Sir Sidney Smith, at Paris, will be found in the Appendix. The Charter was submitted to the inspection of nearly 200 Knights of the Order, at the Convent-General held at Paris in 1810. Vide No. II.—J. B.

ity has been transmitted, is judicial and conclusive evidence of the Order's continued existence. This charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the early Templars.

The brotherhood has been headed by the bravest cavaliers of France, by men who, jealous of the dignities of knighthood, would admit no corruption, no base copies of the orders of chivalry, and who thought that the shield of their nobility was enriched by the impress of the Templars' red cross. Bertrand du Guesclin was the Grand Master from 1357 till his death in 1380, and he was the only French commander who prevailed over the chivalry of our Edward III. From 1478 to 1497, we may mark Robert Lenoncourt, a cavalier of one of the most ancient and valiant families of Lorraine. Phillippe Chabot, a renowned captain in the reign of Francis I., wielded the staff of power from 1516 to 1543. The illustrious family of Montmorency appear as Knights Templars, and Henry, the first duke, was the chief of the order from the year 1574 to 1614. At the close of the seventeenth century, the Grand Master was James Henry de Duras, a marshal of France, the nephew of Turenne, and one of the most skilful soldiers of Louis XIV. The Grand Masters from 1724 to 1776 were three princes of the royal Bourbon family. The names and years of power of these royal personages who acknowledged the dignity of the Order of the Temple, were Louis Augustus Bourbon, Duke of Maine, 1724-1737,—Louis Henry Bourbon

Conde, 1737-1741,—and Louis Francis Bourbon Conty, 1741-1746. The successor of these princes in the Grand Mastership of the Temple was Louis Hercules Timoleon, Duke de Cosse Brissac, the descendant of an ancient family long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776, and sustained it till he died in the cause of royalty at the beginning of the French Revolution. The order has now its Grand Master, Bernardus Raymundus Fabre Palaprat,* and there are colleges in England and in many of the chief cities in Europe.

Thus the very ancient and sovereign Order of the Temple is

* To the merits of this eminent personage, now in the 33d year of his Grand Mastership, the following testimony is borne in the "Biographie des Hommes du Jour," published at Paris in 1836:—Plusieurs sociétés savantes ont honorablement mentionné les applications qu'il a faites de divers modes d'électricité à la médecine, et principalement de l'électricité chimique ou galvanique. La société des Sciences physiques de France lui a décerné la grande médaille d'or dans la séance publique tenue à l'Hôtel-de-Ville en janvier 1830.—M. Fabre-Palaprat est auteur d'un grand nombre de mémoires sur divers sujets des sciences physiques et médicales.—En 1814 on le vit tour à tour combattre sous les murs de Paris les ennemis de la France, et prodiguer les secours de son art aux défenseurs qu'il voyait tomber autour de lui, jusqu'à ce que blessé lui-même il fut emporté hors du combat. Il dut à ce noble dévouement la décoration de la Légion d'Honneur, qui était à cette époque la récompense la plus honorable que put recevoir un citoyen français.—Toujours dévoué à la sainte cause de la patrie, M. Fabre-Palaprat se fit encore distinguer par son courage et sa philanthropie en juillet 1830. Sa conduite pendant les trois jours le fit inscrire parmi les décorés de juillet. La désastreuse invasion du choléra fut pour M. Fabre-Palaprat une nouvelle occasion de déployer son zèle philanthropique. Pour faire connaître sa belle conduite dans cette calamité publique nous n'avons qu'à rapporter textuellement la déclaration officielle qui lui fut remise par le

now in full and chivalric existence, like those Orders of Knighthood which were either formed in imitation of it, or had their origin in the same noble principles of chivalry. It has mourned as well as flourished, but there is in its nature and constitution a principle of vitality which has carried it through all the storms of fate; its continuance, by representatives as well as by title, is as indisputable a fact as the existence of any other chivalric fraternity. The Templars of these days claim no titular rank, yet their station is so far identified with that of the other orders of knighthood, that they assert equal purity of descent from the same bright source of chivalry; nor is it possible to impugn the legitimate claims to honourable estimation, which the modern brethren of the Temple derive from the antiquity and pristine lustre of their order, without at the same time shaking to its centre the whole venerable fabric of knightly honour.

After this short account of the continuation of the Order, which we have extracted from Mills's Chivalry, it may be interesting to describe the present nature and objects of the Institution, and we shall accordingly make a brief abstract of the statutes established by the Convent-General held at Versailles in 1705, under the Grand Mastership of the Regent Duke of Orleans, and by succeeding General Convocations,

maire du 4e arrondissement lorsqu'il lui delivra la medaille que fit frapper, au sujet du cholera, la ville de Paris:—" M. Fabre-Palaprat a deploye pendant pres de cinq semaines le seie le plus desinteresse. On l'a vu constamment au poste d'honneur depuis le premier jour de l'invasion de l'epidemie jusqu'au moment ou, apres s'etre devoue a tous les dangers, a tous les sacrifices pour le soulagement des choleriques, il fut atteint lui-meme de l'horrible fleau auquel il fut tres pres de succomber."

so far as they relate to these subjects. The Order of the Fellow Soldiers of the Temple consists of two distinct classes, termed a Superior and Inferior Militia; the former comprising all knights consecrated according to rites, rules, and usages, with their Esquires; and the latter, the humbler brethren or persons admitted, *propter artem*, and the candidates, or as they are designated, the *postulants* for the honors of Chivalry. Except as a serving brother no one is eligible even to the lower grade, who is not of distinguished rank in society, which in Great Britain is understood to imply that station in life which would entitle a gentleman to attend the Court of his Sovereign. The Candidate must moreover be strongly recommended by Sponsors as a Christian of liberal education, eminent for virtue, morals, and good breeding, and in no case is a strict scrutiny into these qualifications dispensed with, unless the aspirant be a Knight of Christ, a Teutonic Knight, or the descendant of a Knight Templar. Should he be ambitious of the rank of Novice Esquire, which usually precedes Knighthood, he is farther called on to produce proofs of nobility in the fourth generation; and a deficiency in this requisite can only be supplied by a formal decree of the Grand Master conferring on him the nobility necessary for his reception. Considerable fees are paid by all entrants; and members on being promoted to the equestrian honors of the Order, are expected to make an oblation to the Treasury, the amount of which cannot be less than four drams of gold,* but generally very far exceeds that sum. Before receiving the vow of profession, which is still administered to all Chevaliers,† the

* Equal to about 50 Francs. † For the Vow, vide Appendix, No. III.

Candidate makes a solemn declaration either that he does not belong to the Order of Malta, or that he abjures the spirit of rival hostility which actuated the Knights of St. John in former days against the Templars. These preliminaries being arranged, his petition is finally decided on, either in a Conventual house, or by the special legate of the Grand Master, in whose name only his reception can be proclaimed, and once armed a Knight, and consecrated a Chevalier of the Temple, he cannot on any pretence whatever renounce the Order.*

* We give the following extracts from the statutes themselves:—Art. 308.—“ Nullus ad novitiatum armigerorum accedit, nisi genere in quarto gradu sit nobiliss.” Art. 310.—“ Si quis, virtute præstantissimus, novitiatum armigerorum postulans, non sit nobili natus genere, audita Conventus relatione petitoria, a Commendarie, Ballivatus et Lingue congressibus, sicut et a Comitibus Statutaris Curieque Præceptorali, sancta, illum ordini nobilium, in quarto gradu, adscribendi potestatem solus habet in Militia Templi Supremus Magister. Art. 315.—Quacumque de causa, ab Ordine deficere Equiti nefas est. Si autem honoribus Equestribus vel Militia indignus, judicatus fuerit Eques, in proprii Conventus albo, singulisque Conventuum, Abbatiarum, Postulantiarum Initiationisque Cætum albis, pro sententia, adnotatur; Vel Ab Equestribus Honoribus suspensus; vel, Ab Equestri Militia interdictus; vel Utraque Militia indignus. Art. 300.—Nullus ad Initiationem accedit, nisi Christianus, liberaliter institutus, civili ordine insignis, virtute, moribus, fide et urbanitate præstantissimus. Art. 301.—In militia inferiori aggregari possunt minoris conditionis viri qui, propter artem, Ordini peritiles esse possunt. Art. 303.—Ad quemcumque Ordinis gradum quemlibet cooptare potest Supremus Magister. Cooptatus autem frater vel in Conventu, vel in Capitulo, vel in Cætu, sicut et in Abbatia cooptata soror, juxta Magistrale Decretum, recipitur, solemniumque rituum et usum in receptione solitorum immunis fieri, potest, Equestri Consecratione excepta, qua nullus donatur nisi votis solemnibus susceptis. Art. 406.—Templi

At the head of the Hierarchy of the Order, ranks the Convent-General, or assembly of the Knights, but the executive power is vested in the Grand Master, whose authority is almost unbounded. He is elected for life from among the Knights, and it is declared impious to substitute a successor to him unless he be deceased, or shall have voluntarily abdicated; he may even nominate his successor by testament or otherwise to the Convent-General. He can create new houses and dignities on the Order, cancelling those already constituted, remit penalties, and confer all benefices and offices, the collation to which is not specially provided for in the statutes. He confirms all Diplomas of profession and patents of appointment, and may send legates possessing powers delegated by himself to different countries. His interpretation of the laws is valid, even against a statute of the Convent-General, and he alone has the power of proposing alterations in the rules to that assembly.

Next in honour to the Grand Master, unless he has publicly appointed a delegate or successor, are his four Deputies, or *Vicarii Magistralis*, who are nominated by himself, and removable at his pleasure. After these follow the members of

Commilitonum Posterl; Equites Christi; Equites Teutonici; Patres a mercede; Patres a redemptione captivorum, si jubeat Linguales Congressus, in Inferioribus domibus admittuntur, sicut et ad Novitiatum armigerorum illico provehuntur, tenenturque tantum fide dare jurandum.

Statuta Commilitonum Ordinis Templi e regulis sancitis in Conventibus Generalibus prosertim in Conventu Generali Versalliano, Anno Ordinis 586, et in Conventibus Generalibus Lutetianis, A. O. 603, et 605, confecta et in unum codicem coacta.

the Grand Council, which consists of the Supreme Preceptor, and eight Grand Preceptors, the Primate of the Order, and his four Coadjutors General, with all the Grand Priors, Ministers, and other principal dignitaries that may be present at the Magisterial City. Each nation of the Order is presided over by its Grand Prior appointed for life, whose language comprises the various subordinate divisions of Bailiwicks or provinces; Commanderies; Convents of Knights and Noviciate Esquires; Abbeys of Ladies and Canonesses; Chapters of Postulants, and Conclaves of Initiation. Except in special cases, no Chevalier is eligible for a Commandery before the expiration of two years from his having obtained the honours of knighthood, and in like manner no Commander can be appointed a Bailli, nor any Bailli a Grand Prior, before the same period has intervened.

In order that the objects of the Institution may be distinctly understood, we shall now proceed to translate a decree by the present Grand Master, bearing date the 4th September 1826, in explanation of the Vow of Profession which has been already referred to, observing, at the same time, that the Order of the Temple, being exclusively devoted to the Christian religion, cannot be considered in the slightest degree connected with Free Masonry, which, it is well known, welcomes equally to its bosom the Jew and the Gentile, the Christian, and the Mahomedan, requiring from each only a belief in a Divine Being, with a just sense of moral rectitude and conscientious obligation.

The decree alluded to states, that as the vow contains many *dispositions* which, misconstrued, might appear incompatible with the advance of knowledge and manners of the age, it is

declared that Candidates sign it under the following interpretation:—

1st, That by the vow of poverty, the Order does not mean to submit the Chevaliers to an absolute poverty, but to remind them that they ought always to be ready to share their fortune with the unfortunate, and to sacrifice it for the wants of the Order.

2d, That the vow of chastity, and of abhorring lewdness, is the solemn engagement of fulfilling the obligation that society imposes on all men to labour to overcome their vicious propensities, in order not to outrage either decency or morality.

3d, That the obedience due to the Grand Master, and to the dignitaries of the Order, does not exclude the duty imposed on every chevalier of conforming himself, as a man, to natural right, and of obeying, as a citizen, the government of his country.

4th, Lastly, That the Templars are not actuated by the desire of material conquests,—that their principal aim is not to recover the dominions of which the Order was despoiled, or the earth which received the body of Jesus the Christ, but to reconquer to the doctrine for which was precipitated into the tomb that divine preceptor of men,—the empire which it always had over the people when it was revealed to them in all its purity,—in a word, that the Templars are not ambitious of subduing the physical universe to their domination, but the nations that cover it to Christian morality.

It has frequently been asserted, that the Templars have always professed a religion peculiar to themselves, and much at variance with almost every religious creed at present in existence,

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but on this subject it is only necessary to say here, that although they possess many religious documents of an extraordinary nature, and, amongst others, a very ancient Greek manuscript of *Evangelie* and the Epistle of St. John, differing from the version contained in the vulgate, yet no chevalier is obliged to subscribe to them unless he be a candidate for certain offices in the order. This subject is fully explained in a work lately published at Paris, "*Recherches Historiques sur les Templiers et sur leurs Croyances Religieuses* par J. Plivard, officier superieur d'Artillerie, and, for the present, we are unwilling to enter upon it, not having as yet received the *proces verbal* of the Convent-General of the Order, lately assembled at Paris, to which the following question, under the authority of the Grand Master, was submitted :—" L'ordre etant Cosmopolite, et d'apres le vœu de profession dans la Chevalerie, est il convenable de laisser subsister dans les statuts des dispositions par lesquelles certains officiers de l'Ordre ne peuvent etre choisis que parmi les Chevaliers professant la religion Johannite ?

The habit of the order* consists, as formerly, of the white tunic and mantle, with the red cross on the left breast ; a white cap with a red feather ; a white silk sash fringed with red ; white pantaloons, buff-boots, gold spurs and an equestrian sword with a silver hilt. The dress differs somewhat ac-

* We shall be excused referring to this subject, considering that it engaged so much of the attention of the pious St. Bernard. Respecting the habit of the early Templars, he says, chap. xxii and xxv, " It is granted unto none to wear white tunics or mantles, but to the Knights of Christ.—If any brother wish to have the handsomest or best mantle, either as of due or out of pride, for such presumption, he will, without doubt, deserve the very worst.

cording to the rank of the individual, but every Chevalier is bound to wear the gold ring of profession, with the Cross of the Order, and the letters, P. D. E. P.* together with his own name, and the date of his reception engraven thereon. Each Knight also is decorated with the conventual cross or jewel of the Order, which consists of a gold cross of eight points enamelled white, surmounted by the Grand Master's crown, and bearing on its centre a cross pattée enamelled gules.

In concluding these observations, we regret to say that the Order of the Temple, notwithstanding its undeniable claims to honourable distinction, has never enjoyed much consideration amongst our countrymen. Its exclusive character, together with the great expense and difficulty which attend admission into its ranks, no Englishman being legitimately eligible, unless formally recommended by the illustrious Grand Prior of England, has raised against it a host of enemies. Hence, calumnies have been propagated against it, and an institution perfectly unconnected with politics, and actuated by the purest principles of Christian Philanthropy†, has been represented as engender-

* *Pro Deo et Patria.* This is one of the present mottoes of the Order. The other, *Ferro non auro se muniunt*, is taken from the following striking expressions of St. Bernard, "*Equites Christi intus fide, foras ferro non auro se muniunt, non turbulenti aut impetuosius, et quasi ex levitate præcipites, sed consulte atque cum omni cautela et providentia se ipsos ordinantes, et disponentes in aciem, juxta quod de patribus scriptum est. Ita denique vero, quodam ac singulari modo, cernuntur et agnis mitiores et leonibus ferociiores* :—*Ex. Lib. Sanct. Bernard, Abbat Milit. Templ. cap. 4. No. 8.*

† *La société des Templiers vient d'en offrir une preuve éclatante, a l'occasion du mariage de S. M. l'Empereur et Roi avec Marie Louise.*

ing false notions of Government and wild infidelity. But the registers of the Temple contain the respected names of Massillon and Fenelon ; Frederick the Great, and Napoleon* sanctioned its ceremonies, and honoured its officers ;

d'Autriche. Le 16 Aout 1810, elle a donne une fete, terminee par une distribution de vetemens, des vivres et d'argent a des vieillards indigens choisis dans les douze municipalites des Paris. On peut voir dans le proces verbal qu'ils en ont fait imprimer les temoignages flatteurs d'estime qu'ils ont regu de M. M. les Maires des arrondissemens de Paris et des membres de plusieurs bureaux de bienfaisance.—Thory.

* En 1811 Napoleon, empereur, revenant a ses idees sur l'importance de cet ordre, tant sous le rapport civil que sous le rapport religieux, fit appeler le grand-maitre Bernard-Raymond, et apres plusieurs questions a sa maniere sur l'etat actuel de l'ordre, sur ses statuts, etc. il s'informa des epoques de ses assemblees. Apprenant qu'il y en aurait bientot une pour la celebration de l'anniversaire du martyre de Jacques de Molay, l'empereur s'empara de cette circonstance, et donna des ordres pour que cette ceremonie se fit publiquement avec une grande pompe religieuse et militaire. Une place d'honneur etait reservee pour le grand-maitre et ses lieutenans generaux. M. Clouet, chanoine de Notre-Dame, coadjuteur-general du primat du Temple, et revetu du camail primateal, prononça l'oraison funebre du grand-maitre martyr, dont le catafalque etait richement orne des insignes de la souverainete magistrale et patriarcale. On peut se souvenir de l'etonnement que produisit cette grande ceremonie par sa publicite, ainsi que des conjectures auxquelles elle donna lieu ; tout porte a croire que l'empereur se proposait de tirer bon parti de l'ordre du Temple et de son culte s'il ne pouvait parvenir a maitriser la cour de Rome.

L'empereur don Pedro, apres avoir accepte le titre de premier chevalier d'honneur du Temple, autorisa un de ses ministres a recevoir le brevet de grand-prieur titulaire du Bresil ; et l'on ne peut douter, d'apres la correspondance de ce ministre avec le grand-maitre Bernard-Raymond, que don Pedro n'eut l'intention de faire refleurir l'ordre du Temple au Bresil, comme aussi en Portugal ou il avait ete sauve de sa destruction

and even in these days, princes of the blood, and some of the most illustrious nobles, of our own and other countries, have not disdained to display the humble ring of profession, along with the gorgeous decorations of the Garter and the Golden Fleece. Scattered over the mighty empire of Great Britain, there are not more than forty subjects of his Majesty who are Knights Templars ; and the whole Members of the Order do not probably at this moment exceed three hundred ; but we assert, without fear of contradiction, that no institution equally limited can boast of a greater number of distinguished and honorable associates.

en 1312 par le roi Denis, qui crea l'ordre des chevaliers du Christ, et en donna les dignites aux chevaliers pros crits par le decret de Clement V.
Biographie des Hommes du Jour. Paris, 1836.



CHAP. V.

The Knights Templars of Scotland.

THE Knights of the Temple were introduced into Scotland before 1153 by King David the First, who established them at Temple on the Southesk, and who was so attached to the brotherhood, that we are told by an old historian "Sanctus David de præclara Militia Templi optimos fratres secum retinens, eos diebus et noctibus morum suorum fecit esse custodes."* Malcolm, the grandson of David, conferred on the brethren "in liberam et puram Elymosynam unum plenarium Toftum in quolibet Burgo totius terræ," which foundation was enlarged by his successors, William the Lion and Alexander the Second. The charter of the latter is still in the possession of Lord Torphichen, whereby he grants and confirms "Deo et fratribus Templi Salomonis de Jerusalem omnes illas rectitudines, libertates et consuetudines quas Rex DAVID et rex Malcolm et decessus pater meus Rex Willielmus eis dederunt et concesserunt, sicut scripta eorum autentica attestant." This curious document, after enumerating

* Book of Cupar quoted in Father Hay's MS.

certain of these rights and liberties, scilicet,—the king's sure peace; the privilege of buying, selling, and trading with all his subjects; freedom from all tribute and toll, &c. proceeds "Et nullus eis injuriam faciat, vel fieri consentiat super meam defensionem. Et ubicunque in tota terra mea ad judiciorum (*q. judicium*) venerint, causa eorum primum tractata, et prius rectum suum habeant, et postea faciant. Et nullus ponat hominem predictorum fratrum nostrorum ad forum judicii si noluerint, &c. Et omnes libertates et consuetudines quas ipsi per alias regiones habent in terra mea ubique habeant."

These general privileges, throughout Europe, were very extensive. The Templars were freed from all tythes to the church, and their priests were entitled to celebrate mass, and to absolve from sins to the same extent as bishops, a privilege which was strongly objected to by the latter. Their houses possessed the right of sanctuary or asylum for criminals. They could be witnesses in their own cause, and were exempted from giving testimony in the cause of others. They were relieved by the papal bulls from all taxes, and from subjection and obedience to any secular power. By these great immunities the Order was rendered in a manner independent, but it would appear, nevertheless, that both the Templars and Hospitallers considered themselves subjects of the countries to which they belonged, and took part in the national wars, for we find by the Ragman Roll, "Freere Johan de Sautre, Mestre de la Chevalerie del Temple en Ecoce," and another Brother, swearing fealty to Edward I. in 1296; and the author of the *Annals of Scotland*, taking notice of the Battle of Falkirk, 12th July 1298, informs us that

the only persons of note who fell were Brian le Jay, Master of the English Templars, and the Prior of Torphichen in Scotland, a Knight of another Order of religious soldiery. The former of these Chevaliers met his death by the hand of the redoubted Sir William Wallace, who advanced alone from the midst of his little band, and slew him with a single blow, although the historian adds, that Sir Brian Le Jay was a Knight Templar of high military renown, who had shewn himself most active against the Scots.

Little is known of the farther History of the Knights Templars in Scotland from the time of Alexander II. down to the beginning of the 14th century, excepting that their privileges were continued to them by succeeding kings, whose bounty and piety were in those ages continually directed towards the religious orders. By their endowments, and the bequests of the nobles, the possessions of the Order came to be so extensive, that their lands were scattered "*per totum regnum Scotiæ, a limitibus versus Angliam, et sic discedo per totum regnum usque ad Orchades.*" Besides the House of the Temple in Lothian, the following establishments or Priors of the Order are enumerated in Keith's Catalogue, viz. Ballantraddock, now called Arniston, in Edinburghshire; St. Germain's, in East Lothian; Inchynan, in Renfrewshire; Maryculter, in Kincardineshire; Aggerstone, in Stirlingshire, and Aboyne, in Aberdeenshire.

The date of the spoliation of the Templars of Scotland, corresponds of course with that of the persecution of the Order in other countries, and it is to the credit of our forefathers that we can obtain no account of any member of the brotherhood

having been subjected to personal torture or suffering amongst them; while, on the contrary, it is believed that some of the fugitive brethren of the Order from other countries, found peaceful refuge in Scotland. In reference to this subject, tradition mentions that Peter de Bologna, Grand Prelate of the Order, and Procurator General at the Court of Rome, fled from Germany along with others, and arrived on the coast of Scotland, where, together with the Templars Aumont and Harris, he continued to carry on the mysteries of the Order.*

In December 1309, John de Soleure, the Papal Legate, and William, Bishop of St. Andrews, held an inquisitorial Court at the Abbey of Holyrood to investigate the charges against the Templars, but Walter de Clifton, the Preceptor of the Order in North Britain,† and William de Middleton, were the only two Knights who appeared before the Tribunal, the proceedings of which, as recorded at length in Wilkins' *Consilia*, make no allusion to any punishment being inflicted, so that we may fairly conclude they were soon set at liberty. The Preceptor, in his examination, readily confessed that the rest of the Brethren had fled, and dispersed themselves *propter scandalum exortum contra ordinem*, and we are told by a learned French writer, that having deserted the Temple, they had ranged themselves under the banners of Robert Bruce, by whom

* Wilkes's *Geschichte des Tempelherrenordens*.

† It appears by the following extract from Clifton's examination, that the Preceptor of Scotland was a subordinate officer to the Master, or Grand Prior in England.—“Interrogatus; quis recepit eum ad dictum ordinem et dedit ei habitum? dixit, quod Frater Willhelmus de la More orlundus de Comitatu Ebor. tunc et nunc Magister dicti Ordinis in Anglia et Scotia.

they were formed into a new Order, the observances of which were based on those of the Templars, and became, according to him, the source of Scottish Free Masonry.* This statement corresponds with the celebrated Charter of Larmenius already referred to, in which the Scottish Templars are excommunicated as *Templi desertores, anathemate percussos*; and along with the Knights of St. John, *dominiorum Militie spoliatores*, placed for ever beyond the pale of the Temple, *extra gyrum Templi nunc, et in futurum*; and it is likewise supported in some measure by the authority of the accurate historian of Free Masonry, M. Thory, who, in his "Acta Latomorum," states that Robert Bruce founded the Masonic Order of Heredom de Kilwinning, after the battle of Bannockburn, reserving to himself and his successors on the throne of Scotland, the office and title of Grand Master. Scottish tradition has, moreover, always been in favour of this origin of the Ancient Mother Kilwinning Lodge, which certainly at one time possessed other degrees of Masonry besides those of St. John; and it is well known to our Masonic readers, that there are even in our own days at Edinburgh, a few individuals claiming to be the representatives of the Royal Order established by

* Apres la mort de Jacques de Molay, des Templiers ecosais etant devenus apostates, a l'instigation du roi Robert Bruce, se rangerent sous les bannieres d'un nouvel Ordre institue par ce prince, et dans lequel les receptions furent basees sur celles d'Ordre du Temple. C'est la qu'il faut chercher l'origine de la Maçonnerie ecosaise, et meme celle des autres. Rites maçoniques.—Du schisme qui s'introduisit en Ecosse naquit un grand nombre de sectes. Presque toutes ont la prétention de dériver du Temple, et quelques une celle de se dire l'Ordre lui-meme.

Manuel des Chevaliers del Ordre du Temple. Paris, 1825.

Bruce, which, though now nearly extinct in this country, still flourishes in France, where it was established by Charter from Scotland, and even by the Pretender himself, in the course of last century, and is now conferred as the highest and most distinguished grade of Masonry, sanctioned by the Grand Orient, under the title of the *Rose Croix de Heredom de Kilwinning*. It may be interesting to add, that the introduction on the Continent of this ancient branch of our national Masonry, has been commemorated by a splendid medal struck at Paris, bearing, amongst other devices, the Royal Arms and Motto of Scotland; and that the Brethren of the Lodge of Constancy at Arras, still preserve with reverence, an original charter of the Order, granted to their Chapter in 1747, by Charles Edward Stuart, and signed by that unfortunate Prince himself as the representative of the Scottish Kings.* Nor can anything indicate more strongly the high esti-

* The medal alluded to was struck at the expense of the Chapitre du Choix at Paris, to celebrate the establishment in France of a Provincial Grand Lodge of Heredom de Kilwinning, by a charter, dated Edinburgh the 1st of May 1783, constituting Mr. John Mattheus, a distinguished merchant of Rouen, Provincial Chief, with very ample powers, to disseminate the order. The Chapitre du Choix was itself erected by a charter from Edinburgh in the same year, addressed to Nicholas Chabouille, avocat en parlement, and other brethren. Both these documents bear the signatures of William Charles Little, Deputy Grand Master, William Mason, and William Gibb. At a later date, a Provincial Grand Master was also appointed for Spain, in the person of Mr. James Gordon, a merchant at Xeres de da Frontera, whose commission was signed by Deputy Grand Master Dr. Thomas Hay, and Messrs. Charles Moor and John Brown, as heads of the Royal Order. In 1811, there were no less than twenty-six Chapters of Heredom holding of the Provincial Grand Lodge of the Order in France, including some in Belgium and Italy.—*Histoire de la Fondation du Grand Orient de France*. Paris 1812.

mation in which the chivalry of the Rosy Cross of Kilwinning is held in France, than the fact that the Prince Cambaceres, arch-chancellor of the Empire, presided over it as Provincial Grand Master, (the office of supreme head being inherent in the crown of Scotland,) for many years; and that he has been succeeded in his dignity, if we mistake not, by the present head of the illustrious family of Choiseul.

But whether the Scottish Templars really joined the victorious standard of Robert Bruce, and with him, as our countrymen would fain hope, fought and conquered at Bannockburn, or whether the majority of them transferred themselves along with the possessions of the Order, to the Knights of St. John of Jerusalem, certain it is, that from the time of the persecution, the Order of the Temple, together with all its wealth, became merged in that of the Hospitallers, though certainly not to such a degree as to obliterate all distinct traces of the Red Cross Knights. On the contrary, we find by a public document recorded entire in the Register of the Great Seal of Scotland, and dated *two centuries* after the incorporation of the Orders, that King James the Fourth confirmed all former grants *sancto Hospitali de Jerusalem, et fratribus ejusdem militiæ Templi Salomonis*, a satisfactory proof that the Order, although proscribed by the Pope, was still retained conjointly with that of the Hospital, in law papers at least.

The Knights of St. John had also been introduced into Scotland by King David the First, and had a charter granted to them by Alexander the Second, two years after that to the Templars. The Preceptory of Torphichen, in West Lothian, was their first, and continued to be their chief residence, and

by the accession of the Temple lands and other additions, their property at the time of the Reformation came to be immense. When that event took place, the chief dignitary or Grand Preceptor of the Order in Scotland, with a seat as a Peer in Parliament, was Sir James Sandilands of the family of Calder, who, as is well known to readers of Scottish History, was the private friend of John Knox, and one of the first persons of distinction to embrace the reformed religion. We might suspect, that even before the promulgation of the statute of 1560, prohibiting all allegiance within the realm to the See of Rome, this eminent personage had become indifferent to the charge confided to him by the Order; for a rescript from the Grand Master and Chapter at Malta, dated so early as the 1st of October 1557, and addressed to him, is still on record, wherein they complain "that many of the possessions, jurisdictions, &c. were conveyed or taken away from them contrary to the statutes and oaths, and to the damnation of the souls, as well of those who possessed them, as of those who, without sufficient authority, yielded them up; producing thereby great detriment to religion and the said Commandery;" but be this as it may, we are certain that the conversion of Sir James Sandilands, or as he was termed, the Lord of St. John of Jerusalem in Scotland, was followed by his surrender to the Crown of the whole possessions of the combined Templars and Hospitallers, which having been declared forfeited to the State on the ground that "the principal cause of the foundation of the Preceptory of Torphichen, *Fratribus Hospitalis Hierosolimitani, Militibus Templi Salomonis*, was the service enjoined to the Preceptor on oath to defend and

advance the Roman Catholic Religion," were by a process of transformation well understood by the Scottish Parliament of those days, converted into a Temporal Lordship which, the unfortunate Queen Mary, then only twenty years of age, and newly established amongst her Scottish subjects, in consideration of a payment of ten thousand crowns of the Sun, and of his *fidele, nobile, et gratuitum, servitium, nobis nostrisque patri et matri bonæ memoriæ*, conferred on, or rather retransferred to the Ex Grand Preceptor himself and his heirs with the title of Torphichen, which, although the estate is much dilapidated, still remains in his family.* All this was transacted on

* Sir James Sandilands only followed the fashion of the time, and the reader will find his motives and proceedings explained in an authentic family document printed from a manuscript copy in the Advocates Library, in a little work named, "*Templaria*. Edinburgh, 1838." We extract from it the following account of the surrender of the Preceptory:—"He personally compeirit in presence of the Queen's Majesty, the Lord Chancellor the Earles of Murray, Marischall, and diuers others of her Hienes Privy Council, and ther, as the only lawful undoubted Titular, and present possessor of the Lordship and Preceptorie of Torphiephen, which was never subject to any Chapter or Conuent whatsoever, except only the Knights of Jerusalem and Temple of Solomon, Genibus flexis et reverentia qua decuit, resigned and ouergave in the hands of our Souerane Lady, his undoubted Superior, ad perpetuam remanentiam, all Right, Property, and Possession, which he had, or any way could pretend to the said Preceptorie, or any part thereof, in all time Coming; to the effect the same might remain perpetually, with her Hyeness and her Successours, as a Part of Property and Patrimony of her Crown for ever. After this resignation in the Queen's Majesty's hands, ad Remanentiam, of this Benefice, be the lawful Titular thereof, her Hyeness, in remembrance of the good service of the said Sir James Sandilands, gave and grantid and dispon'd, in feu-farme, heritably, to the said Sir James, his heirs and assignies, All and Hall, the said Preceptorie and Lordship."

the petition of Sir James Sandilands himself, with the formal approbation of the national legislature; and after renouncing the profession of a soldier-monk, we find that the last of Scottish Preceptors of St. John became married and lived to a good old age, having died so late as 1596 without issue, when the title of Torphichen passed to his grand nephew, the lineal descendant of his elder brother, Sir John Sandilands of Calder.

We shall not pause to consider whether a body of Masonic Templars unconnected with the Hospitallers, and representing the Royal Order which Bruce is said to have instituted from the relict of the ancient Knights, has been perpetuated in Scotland since the days of Bannockburn, having no means of illustrating so obscure a subject; but, with all due respect to the learned French writer, whose authority we have already quoted, we may observe, that the Masonic tradition of the country does not connect the Templars with Bruce's Order in any way whatever, but, on the contrary, invariably conjoins those Knights with the Hospitallers, and consequently points to the period of the renunciation of Popery, as the time when they first sought refuge, and a continuance of their Chivalry among the "Brethren of the Mystic Tie." The Chevaliers also of the Rosy Croes of Kilwinning in France, own no alliance with Masonic Templary, which they consider a comparatively modern invention; nor do there exist, so far as we know, any authentic records anterior to the Reformation, to prove a connection between the Knights Templars and Free-Masons in any part of the world, though we must not omit to mention, that a formal document in the Latin language is said to be deposited in a Lodge at Namur on the Meuse, purport-

ing to be a proclamation by the Free-Masons of Europe, "of the venerable Society sacred to John," assembled by representatives from London, Edinburgh, Vienna, Amsterdam, Paris, Madrid, Venice, Brussels, and almost every other Capital City, at Cologne on the Rhine in 1535; and signed, amongst others, by the famous Melancthon, in which, after declaring that "to be more effectually vilified and devoted to public execration, they had been accused of reviving the Order of the Templars," they solemnly affirm, that "the Free-Masons of St. John derive not their origin from the Templars, nor from any other Order of Knights; neither have they any, or the least communication with them directly, or through any manner of intermediate tie, being far more ancient, &c."—all of which would imply, that some sort of connection was understood in those days to exist between certain of the Masonic Fraternities and the Knights Templars. A copy of this document was sent to Edinburgh in 1826, by M. de Marchot, an Advocate at Nivelles, and a translation of it has been inserted under the attestation of a Notary Public in the Records of the Ancient Lodge, Mary's Chapel; but we have little faith in German documents on Free-Masonry, unless supported by other testimony; and as no historian of the Craft makes the slightest allusion to the great Convocation of the Brethren at Cologne, in the sixteenth century, rather than ask the reader to believe that it ever took place, we shall presume that M. de Marchot may have been deceived.

From the era of the Reformation, the combined Order appears in Scotland only as a Masonic body; but there are some records to indicate that, so early as 1590, a few of the brethren

had become mingled with the Architectural Fraternities, and that a Lodge at Stirling, patronised by King James, had a Chapter of Templars attached to it, who were termed cross-legged Masons ; and whose initiatory ceremonies were performed not in a room, but in the old Abbey, the ruins of which are still to be seen in the neighbourhood. The next authentic notice we can find on this subject, is in M. Thory's excellent Chronology of Masonry, wherein it is recorded, that about 1728, Sir John Mitchell Ramsay, the well-known author of *Cyrus*, appeared in London with a system of Scottish Masonry, up to that date, perfectly unknown in the metropolis, tracing its origin from the Crusades, and consisting of three degrees, the *Ecossais*, the *Novice*, and the *Knight Templar*. The English Grand Lodge rejected the system of Ramsay, who, as is well known, along with the other adherents of the Stuart Family, transferred it to the Continent, where it became the cornerstone of the *hauts grades*, and the foundation of those innumerable ramifications into which an excellent and naturally simple institution has been very uselessly extended in France, Germany, and other countries abroad.*

In pursuing the very curious subject of the *hauts grades*, we may observe, however, that they never obtained much con-

* Il est certain que l'invention des hauts grades maçonniques a fait le plus grand tort à l'institution, en dénaturant son objet, et en l'affublant de titres pompeux et de cordons qui ne lui appartiennent pas. On conviendra que jamais elle n'eut été proscrite, dans une partie d'Allemagne, si les dissensions occasionées par la Stricte-Obéissance, les prétentions de soldisant successeurs des Frères de la Rose-Croix, et surtout l'invention de l'illuminatisme qu'on introduisit dans quelques L. n'eussent rendu "l'association suspecte aux gouvernemens."—Acta Latomorum.

sideration during the lifetime of Ramsay, although they are invariably traced to him and to Scotland, the fairy land of Foreign Masonry,* but gathered their chief impulse from the disgraceful dissensions in the Masonic Lodges at Paris, about the middle of last century, which induced the Chevalier de Bonneville, and other distinguished persons at the Court of France, to form themselves into a separate institution, named, in honour of one of the Princes of the Blood, Louis de Bourbon, Prince de Clermont, then presiding over the Masonic Fraternities, the *Chapitre de Clermont*. In this Chapter they established, amongst other degrees, Ramsay's system of the Masonic Templars, which, along with other high grades, was soon conveyed into the Northern Kingdoms of Europe, by the Officers of the French Army, but especially by the Marquis de Bernex, and the Baron de Hund, the latter of whom made it the ground-work of his Templar *Régime de la Stricte Observance*, which occupied, for several years, so prominent a place in the Secret Societies of Germany. This adventurer appeared in that country with a patent, under the sign-manual of Prince Charles Edward Stuart, appointing him Grand Master of the seventh province; but although he had invented a plausible tale in support of his title and authority,—both of which he affirmed had been made over to him by the Earl Marischal on his death-bed,—and of the antiquity of his order, which he derived, of course, from Scotland, where the chief seat of the Templars was Aber-

* There have been at least a hundred grades of Continental Masonry denominated "Eccosais."

deen,*—the imposture was soon detected, and it was even discovered that he had himself enticed and initiated the ill-fated Pretender into his fabulous order of Chivalry. The delusions on this subject, however, had taken such a hold in Germany, that they were not altogether dispelled, until a deputation had actually visited Aberdeen, and found amongst the worthy and astonished brethren there, no trace either of very ancient Templars or Free-Masonry. From some of

* On this subject we shall let the Baron de Hund speak for himself:—
Les Freres de la Stricte-Observance se disent les successeurs des Templiers, et leur doctrine consiste a perpetuer l'existence de l'Ordre sous le voile de la Franche Maçonnerie. Voici l'Histoire de l'Institution, selon le baron de Hund; Dans l'annee 1303, deux Chevalliers, nommes Noffdoi et Florian, furent punis pour crimes. Tous deux perdirent leurs commanderies et particulièrement, le dernier, celle de Montfaucon. Ils en demanderent de nouvelles au Gr.-Maitre provincial de Mont-Carmel; et comme il les leur refusa, ils l'assassinerent dans sa maison de campagne, pres de Milan, et cacherent son corps dans le jardin, sous des arbrisseaux. Ils se refugierent ensuite a Paris, ou ils accusèrent l'Ordre des crimes les plus horribles, ce qui entraîna sa perte, et par suite le supplice de J. Molay. Apres la catastrophe, le Grand-Maitre provincial de l'Auvergne, Pierre d'Aumont, s'enfuit avec deux Commandeurs et cinq Chevalliers. Pour n'être point reconnus, ils se deguiserent en ouvriers maçons, et se refugierent dans une Ile Ecosaise, ou ils trouverent le Grand-Commandeur Haupton-court, Georges de Hasris, et plusieurs autres Freres avec lesquels ils resolurent de continuer l'Ordre. Ils tinrent, le jour de St.-Jean 1313, un Chapitre dans lequel Aumont, premier du nom, fut nomme Grand-Maitre. Pour se soustraire aux persecutions, ils emprunterent des symboles pris dans art de la Maçonnerie, et se denommerent Magons libres.... En 1361, le Grand-Maitre du Temple transporta son siege a Aberdeen, et par suite l'Ordre se repandit, sous le voile de la Fr.-Maçonnerie, en Italie, en Allemagne, en France, en Portugal, en Espagne et ailleurs. Der Signatstern, etc., p. 178.

the Continental States, it is conjectured that Masonic Templary was transplanted into England and Ireland, in both of which countries it has continued to draw a languid existence, unconnected with any remnant of the Knights of St. John, whose incorporation in the Scottish Order, is one of the most remarkable features of that Institution. We are happy to add, nevertheless, that the most fraternal feelings and intercourse subsist between the Scottish brethren and the Templars of the sister kingdoms, and we can ourselves testify to the cordiality with which the former are received in the encampments of London.

During the whole of the eighteenth century the combined Order of the Temple and Hospital in Scotland can be but faintly traced, though I have the assurance of well-informed Masons that thirty or forty years ago they knew old men who had been members of it for sixty years, and it had sunk so low at the time of the French Revolution, that the sentence which the Grand Lodge of Scotland fulminated in 1792 against all degrees of Masonry except those of St. John, was expected to put a period to its existence. Soon after this, however, some active individuals revived it, and with the view of obtaining documentary authority for their chapters, as well as of avoiding any infringement of the statutes then recently enacted against secret societies, adopted the precaution of accepting charters of constitution from a body of Masonic Templars, named the Early Grand Encampment, in Dublin, of whose origin we can find no account, and whose legitimacy, to say the least, was quite as questionable as their own. Several charters of this description were granted to different Lodges of Templars in Scotland

about the beginning of the present century, but these bodies maintained little concert or intercourse with each other, and were certainly not much esteemed in the country. Affairs were in this state when, about 1808, Mr. Alexander Deuchar was elected Commander, or Chief of the Edinburgh Encampment of Templars, and his brother, Major David Deuchar of the Royals, along with other Officers of that distinguished Regiment, was initiated into the Order. This infusion of persons of higher station and better information gave an immediate impulse to the Institution, and a General Convocation of all the Templars of Scotland by representatives having taken place at the Capital, they unanimously resolved to discard the Irish Charters, and to rest their claims, as the representatives of the Knights of old, on the general belief of the country in their favour, and the well-accredited traditions handed down from their forefathers. They further determined to entreat the Duke of Kent, who was a Chevalier du Temple, as well as the chief of the Masonic Templars in England, to become the Patron Protector of the Order in North Britain, offering to submit themselves to His Royal Highness in that capacity, and to accept from him a formal Charter of Constitution, erecting them into a regular Conclave of Knights Templars, and Knights of St. John of Jerusalem. The Duke of Kent lost no time in complying with their request, and his Charter bears date 19th of June 1811. By a provision in it, Mr. Deuchar, who had been nominated by the Brethren, was appointed Grand Master for life.

These wise and vigorous measures rescued the Order from insignificance,* and in its improved condition, we find that it continued rapidly to flourish, numbering, in the course of a few years, no less than forty encampments or lodges in different parts of the British dominions holding of its Conclave. Dissensions, however, unfortunately occurred, and from 1830 to 1835, it may be said to have again almost fallen into abeyance. For reasons perfectly well understood at the time, it was resuscitated in the end of the latter year, when a committee of ten gentlemen was appointed by all parties to settle the differences, as well as to frame proper regulations for the future government of the Order. Under their arrangement and arbitration,† the present statutes were established, and a satisfactory reconciliation effected between the contending parties. Mr. Deuchar having resigned the Grand Mastership in January

* "Neglected, and almost unknown, as the Order of Knights Templars has hitherto been in Scotland, it was requisite that some patron like your Royal Highness should interpose, to prevent its annihilation." Address of the Conclave to the Duke of Kent, on receiving the Charter of Constitution, 2d November 1811.

† The following gentlemen formed the committee, with the addition of the writer of these pages:—Sir Patrick Walker; Captain J. D. Boswall of Wardie, R. N.; John Wilson, Advocate; James Graham of Leitchtown; Edward MacMillan, S. S. C.; James Macewan, Lieutenant James Deans, David Deuchar, and John Forbes, all of whom were appointed to high offices in the Order, at the election in January 1836. For information on the subject of the statutes, &c. of the Scottish Order, vide "Statutes of the combined Masonic Order of the Temple, and of St. John of Jerusalem in Scotland, with the Charter of Constitution, and a list of the Grand Office-bearers and Members of Conclave. Edinburgh, printed by authority of the Grand Conclave, January 1837."

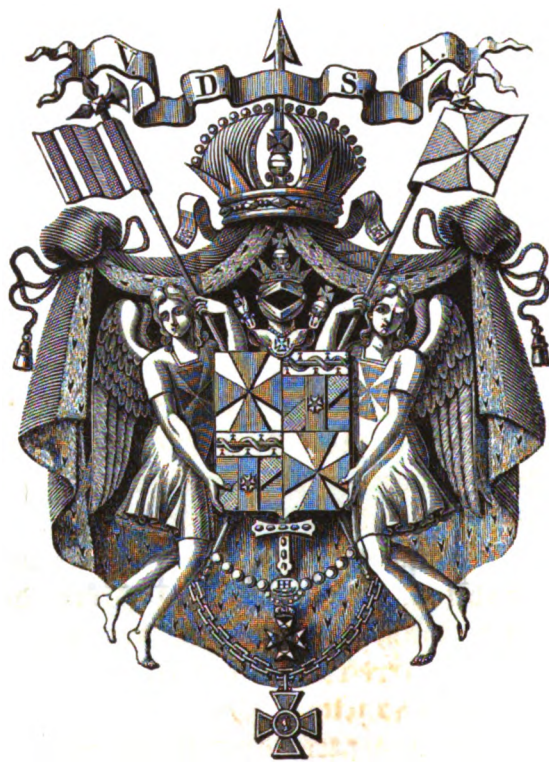
1836, Admiral Sir David Milne, K. C. B. was unanimously elected to that high office, and at a general election in the same month, Lord Ramsay was appointed Depute Grand Master, the various other offices in the Order being filled by gentlemen, generally well known, and of a respectable station in society. In the course of three months after the reconciliation, not fewer than a hundred persons, chiefly men of fortune, officers, and members of the learned professions, had been received into the Order in the Edinburgh Canongate Kilwinning Priory or Encampment alone. Since then, other Priories have been established in the country, and the institution has assumed an importance and dignity worthy of the highest class of gentlemen connected with the Masonic Institutions of Scotland.

FINIS.



APPENDIX.





Sigill. Magn. Ord. Templ. Hierosol. A. O. 719.

APPENDIX.

No. I.

Bull of Pope Clement V.

...ORDINIS SCUTUM, HABITUM
atque nomen, Non Sine Cordis Amaritudine
et Dolore sacro approbante concilio, Non Per
Modum Definitivæ Sententiæ, cum eam super
hoc secundum inquisitiones et processus super
his habitos, Non possumus Ferre, de Jure,
Sed Per viam Provisionis, seu ordinationis
apostolicæ, irrefragabili et Perpetuo Valitura
sustulimus sanctione, ipsum prohibitione Per-
petuæ supponentes, distinctius inhibendo ne
quis dictum Ordinem de cætero intrare, vel
ejus habitum suscipere aut portare, vel pro
Templario gerere se præsumeret; quod si
quis contra faceret, excommunicationis in-
curreret sententiam, ipso facto. Datum Vi-
ennæ, 6 non, maii, pont. nostri anno 7 (2 maii
1312.)

Charter of Transmission.**V. D.****S. A.**

**Ego Frater Johannes-Marcus Larmenius,
Hierosolymitanus, Dei gratia et Secretissimo
Venerandi sanctissimique Martyris, Supremi
Templi Militiæ Magistri (cui honos et gloria)
decreto, communi Fratrum Consilio confirma-
to, super univ[er]sum Templi Ordinem Summo
et Supremo Magisterio insignitus, singulis
has decretales litteras visuris salutem, salu-
tem, salutem.**

Notum sit omnibus tam præsentibus quam futuris, quod, deficientibus, propter extremam ætatem, viribus, rerum angustia et gubernaculi gravitate perpensis, ad maiorem Dei gloriam, Ordinis, Fratrum et Statutorum tutelam et salutem ego, supra dictus, humilis Magister Militiæ Templi, inter validiores manus Supremum statuerim deponere Magisterium.

Idcirco, Deo iubante, unoque Supremi Conventus Equitum consensu, apud eminentem Commendatorem et carissimum Fratrem, Franciscum=Thomam=Theobaldum Alexandrinum, Supremum Ordinis Templi Magisterium, auctoritatem et privilegia contuli, et hoc præsenti decreto pro vita confero, cum potestate, secundum temporis et rerum leges, Fratri alteri, institutionis et ingenti nobilitate morumque honestate præstantissimo, Summum et Supremum Ordinis Templi Magisterium summamque auctoritatem conferendi. Quod sic, ad perpetuitatem Magisterii, successorum non intersectam seriem et Statutorum integritatem tuendas. Jubeo tamen ut non transmitti possit Magisterium, sine commilitonum Templi Conventus Generalis consensu, quoties colligi valuerit Supremus iste

Conventus ; et, rebus ita sese habentibus, successor ad nutum Equitum eligatur.

Ne autem languescant Supremi Officii munera, sint nunc et perenniter quatuor Supremi Magistri Vicarii, supremam potestatem, eminentiam et auctoritatem, super univereum Ordinem, salbo jure Supremi Magistri, habentes : qui Vicarii Magistri apud seniores secundum professionis seriem, eligantur. Quod Statutum e commendato mihi et Fratribus voto sacrosancti supra dicti Venerandi Beatissimique Magistri nostri, Martyris (cui honos et gloria) Amen.

Ego denique, Fratrum Supremi Conventus decreto, e suprema mihi commissa auctoritate, Scotos Templarios Ordinis desertores, anathemate percussos, illosque et Fratres Sancti Johannis Hierosolymæ, dominiorum Militiæ spoliatores (quibus apud Deum misericordia) extra girum Templi, nunc et in futurum, volo, dico et jubeo.

Signa, vero, pseudo-Fratribus ignota et ignoscenda constitui, ore commilitonibus tradenda, et quo, in Supremo Conventu, jam tradere modo placuit.

Quæ vero signa tantummodo pateant post debitam professionem et equestrem consecrationem, secundum Templi commilitonum Statuta, ritus et usus, supra dicto eminenti Commendatori a me transmissa, sicut a Venerando et Sanctissimo Martyre Magistro (cui honos et gloria) in meas manus habui tradita. *Fiat sicut dixi. Fiat. Amen.*

Ego Johannes-Marcus Larmenius dedi, die decima tertia februarii 1324.

Ego Franciscus-Thomas-Theobaldus Alexandrinus, Deo iubante, Supremum Magisterium acceptum habeo, 1324.

Ego Arnulphus De Brague, Deo iubante, Supremum Magisterium acceptum habeo, 1340.

Ego Johannes Claromontanus, Deo iubante, Supremum Magisterium acceptum habeo, 1349.

Ego Bertrandus Duguesclin, Deo iubante, Supremum Magisterium acceptum habeo, 1357.

Ego Johannes Arminiacus, Deo iubante, Supremum Magisterium acceptum habeo, 1381.

Ego Bernardus Arminiacus, Deo iubante,

Supremum Magisterium acceptum habeo, 1392.

Ego Johannes Arminiacus, Deo iubante, Supremum Magisterium acceptum habeo, 1419.

Ego Johannes Croyus Deo iubante, Supremum Magisterium acceptum habeo, 1451.

Ego Robertus Lenoncurtius, Deo iubante, Supremum Magisterium acceptum habeo, 1478.

Ego Galeatius de Salazar, Deo iubante, Supremum Magisterium acceptum habeo, 1497.

Ego Philippus Chabotius, Deo iubante, Supremum Magisterium acceptum habeo, 1516.

Ego Gaspardus De Saleciaco, Tabannensis, Deo iubante, Supremum Magisterium acceptum habeo, 1544.

Ego Henricus De Monte Morenciaco, Deo iubante, Supremum Magisterium acceptum habeo, 1574.

Ego Carolus Valesius, Deo iubante, Supremum Magisterium acceptum habeo, 1615.

Ego Jacobus Ruxellius de Grancio, Deo iubante, Supremum Magisterium acceptum habeo, 1651.

Ego Jacobus=Henricus De Duro Forti, dux de Duras, Deo iubante, Supremum Magisterium acceptum habeo, 1681.

Ego Philippus, dux Aurelianensis, Deo iubante, Supremum Magisterium acceptum habeo, 1705.

Ego Ludovicus=Augustus Borbonius, dux du Maine, Deo iubante, Supremum Magisterium acceptum habeo, 1724.

Ego Ludovicus=Henricus Borbonius=Condéus, Deo iubante, Supremum Magisterium acceptum habeo, 1737.

Ego Ludovicus=Franciscus Borbonius=Conty, Deo iubante, Supremum Magisterium acceptum habeo, 1741.

Ego Ludovicus=Hercules=Timoleo de Cosse-Brissac, Deo iubante, Supremum Magisterium acceptum habeo, 1776.

Ego Claudius=Mathæus Radix de Chebillon, Templi senior Vicarius Magister, adstantibus Fratribus Prospero=Maria=Petro=Michaele Charpentier de Saintot, Bernardo=Raymundo Fabre=Palaprat, Templi Vicariis Magistris, et Johanne=Baptista=Augusto de Courchant, Supremo Præceptore, hasce litter=

as decretales a Ludobico-Hercule-Timoleone de Cosse-Brissac, supremo Magistro, in temporibus infaustis mihi depositas, Fratri Jacobo-Philippo Ledru, Templi seniori Vicario Magistro tradidi, ut ista littera, in tempore opportuno, ad perpetuam Ordinis nostri memoriam, juxta ritum (voyez le Rituel lebitique) Orientalem, bigeant : Die decima junii 1804.

Ego Bernardus-Raymundus Fabre-Palaprat, Deo jubante, Supremum Magisterium acceptum habeo : Die quarta nobembris 1804.



Militia



Templi.

Die { Lunae Anno Ordinis
Mensis Anno D. P. J. = C.

Votum,

In nomine Dei Patris + et Filii + et Spiritus Sancti.

Ego,

Ordinis Templi Militiae Sanctae memetipsum ad praesens et in oevum devovens, liberè solemniterque Obedientiae, Paupertatis, et Castitatis, sicut et Fraternitatis, Hospitalitatis et Praeliationis Votum suscipere profiteor ;

Quo voto firmam et non quassibilem edico voluntatem, ad Religionis Christianae, Ordinis Templi, Commilitonumque causam, tutelam et honorem, maximamque illustrationem et ad Templi Sepulchrique Domini Nostri Jesus Christi, Palestinae, Orientisque terrae et Patrum dominiorum recuperationem, gladium, vires, vitamque et singula alia mea impendendi,

Regulae S. P. Bernardi, Chartae transmissionis, regulis, legibus, decretis, singulisque aliis actis, secundum Ordinis Statuta

emissis me submittendi : nullos Equites creaturus, nullosve titulos aut gradus ritusque et usus Ordinis proditurus, nisi patuerit ex Statutis licentia : omni denique modo, sive in Ordinis domibus sive foras et in quocumque vitae statu, **Supremo Magistro**, omnibusque et singulis in Militia superioribus absolute obediturus.

Sic Fratres meos Equites Templi, Sororesque Equitissas in charitate habendi, ut ipsos, Fratrumque Viduas et liberos, sicut et Sororum liberos, gladio, consilio, copiis, opibus, auctoritate, singulisque rebus meis adjavem illosque semper et ubique, nullo casu excepto, cuivis Commilitonum Templi non consorti praeferam ;

Pios peregrinos tuendi ; captivorum propter crucem, infirmorumque et pauperum subsidio simul et solatio inserviendi :

Infideles et incredulos, exemplo, virtute, bonis operibus, alloquiisque suasoriis oppugnandi : in Infideles autem et incredulos gladio Crucem aggredientes, propter Crucem gladio praeliandi :

Ab omni impudicitia abhorrendi, et ad nullam carnis operam, nisi debitam, et tantum cum uxore legitima accedendi :

Tandem apud singulas quas adibo Gentes, ipsarum, salvo Religionis Ordinisque jure legibus et moribus obtemperandi : Gentibus verò Hospitalitate et amicitia Ordinem colentibus, Civis et Equitis fidelissimi sacra officia praestandi.

Haec sic, coram Equitibus (huicce Conventui adstantibus) **VOVEO, ALTA VOCE DICO, et VOVERE PROFITEOR.** Quod Votum Sanguine meo subsigno et confirmo, atque in tabulas (conventuales) iterum scribo et subsigno, subsignantibus supra dictis testibus.

Gloria Patri et Filio et Spiritui Sancto, Amen.

N.B.—The above Vow is always signed with the interpretation explained in the text annexed to it.

ROY. SOC.

SOLD



V.

D.



S.

A.

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